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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, FEBRUARY 12, 1848. N. S. FOLSOM, EDITOR.

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DR. HAMPDEN.

[There was laid before our readers, week before last, a sketch of the state of affairs in the English Church, in connexion with Dr. Hampden's appointment, and, last week, the news of his confirmation as Bishop of Hereford. They will probably be further gratified to see some of the correspondence referred to, and we accordingly present it. Indeed it possesses a permanent value, which, aside from the gratification of curiosity, would be sufficent reason for its insertion in our columns.]

The following is the Letter of Thirteen Bishops.

"My Lord,—We, the undersigned Bishops of the Church of England, feel it our duty to represent to your lordship, as head of her Majesty's Government, the apprehension and alarm which have been excited in the minds of the clergy, by the rumored nomination to the See of Hereford, of Dr. Hampden, in the soundness of whose doctrine the University of Oxford has affirmed, by a solemn decree, its want of confidence.

We are persuaded that your lordship does not know how deep and general a feeling prevails on this subject, and we consider ourselves to be acting only in the discharge of our bounden duty both to the Crown and to the Church, when we respectfully, but earnestly, express to your lordship our conviction that if this appointment be completed, there is the greatest danger both of the interruption of the peace of the Church, and of the disturbance of the confidence which it is most desirable that the clergy and laity of the Church should feel in every exercise of the royal supremacy, especially as regards that very delicate and important particular, the nomination to vacant sees."

This letter was signed by the Bishop of London and twelve other Bishops. The following is

The Premier's Reply to the Bishops.

"My Lords,—I have had the honor to receive a representation signed by your lordships, on the subject of the nomination of Dr. Hampden to the see of Hereford. I observe that your lordships do not state any want of confidence on your part, in the soundness of Dr. Hampden's doctrine. Your lordships refer me to a decree of the University of Oxford passed eleven years ago, and founded upon the lectures delivered fifteen years ago. Since the date of that decree, Dr. Hampden has acted as Regius Professor of Divinity. The University of Oxford, and many Bishops, as I am told, have required certificates of attendance on his lectures, before they proceeded to ordain the candidates who have received their education at Oxford. He had likewise preached sermons, for which he has been honored with the approbation of several prelates of our Church.

Several months before I named Dr. Hampden to the Queen for the see of Hereford, I signified my intention to the Archbishop of Canterbury, and did not receive from him any discouragement. In these circumstances, it appears to me that should I withdraw my recommendation of Dr. Hampden, which has been sanctioned by the Queen, I should virtually assent to the doctrine that a decree of the University of Oxford is a perpetual ban of exclusion against a clergyman of eminent learning and irreproachable life, and that, in fact, the supremacy which is now by law vested in the Crown, is to be transferred to a majority of the members of one of our Universities. Nor should it be forgotten, that many of the most prominent among that majority have since joined the communion of the Church of Rome. I deeply regret the feeling that is said to be common among the clergy on this subject. But I cannot sacrifice the reputation of Dr. Hampden, the rights of the Crown, and what I believe to be the true interests of the Church, to a feeling which I believe to be founded on misapprehension and fomented by prejudice.

At the same time, I thank your lordships for an interposition which I believe to be intended for the public benefit.

I have, &c., J. RUSSELL.

To the Right Rev., the Bishops of London, Winchester, Lincoln, &c., &c."

The Bishop of Exeter to the Premier.

The Bishop of Exeter has addressed a long letter to Lord John Russell in reply to his. The following is an extract:

"Forbear, my Lord, while you have yet time. Persist not in your rash experiment. The bands of your vaunted statute will snap asunder, like withes, if you attempt to bind with them the strongest of all strong men—the man who is strengthened with inner might against the assailant of his Church.

My Lord, do not imagine that I am one of those who, if it were within their power, would deprive the Crown of any portion of its rightful supremacy, especially of its just, legitimate, Christian influence in the appointment of our Bishops—an influence which I firmly believe to be necessary to the peace, and therefore to the efficiency of the Church. Let the Crown continue to nominate them, but let it exercise this right, which almost all considerate Churchmen wish it to retain, with caution, with discretion, with due regard to the feelings and the conscience of all concerned. Depend upon it, my Lord, the remonstrant Bishops spake to you a sound and pregnant truth, when they told you that the nomination to vacant Bishoprics is a very delicate, as well as a very important particular of the Royal supremacy.

But I will not enlarge on this matter. Again I implore you to forbear, while you yet have time. Retrace your steps and be assured every honest and good man, every prudent and sound adviser, above all, your own conscience, though not, it may be, your present transient feeling, will applaud your forbearance.

I have the honor to be, my Lord,
Your Lordship's most obedient servant,
H. EXETER.

Letter from 485 Members of the Church to the Premier.

"My Lord,—We, the undersigned lay members of the Church of England, beg leave to represent to your Lordship the deep concern with which we have heard the report of your intention to recommend Dr. Hampden to her Majesty as the future Bishop of Hereford.

"We have seen and heard enough of the strong feeling, both of laymen and of clergy, on this occasion, to convince us that the appointment, if persisted in, will stir up feelings of bitterness, which it will be impossible soon to eradicate, and which would probably lead to consequences which your Lordship would deprecate as earnestly ourselves.

"We fervently hope that these or other reasons may induce your Lordship to reconsider the case, before you finally advise Her Majesty to recommend for election to the vacant Bishopric a person who has been solemnly pronounced by his own University to be unworthy of its confidence as a teacher of Christian truth. We are, my Lord, &c., &c.

"To the Right Hon. Lord John Russell, M. P."

The Premier's Answer.

"CHESHAM-PLACE, Dec. 10.

"My Lords and Gentlemen,—I have had the honor to receive your representation on the subject of my recommendation of Dr. Hampden to the Queen for the See of Hereford.

I am aware there exists a strong feeling on the part of some laymen and clergymen against Dr. Hampden; but that the appointment should excite feelings of bitterness is, I hope, an error, as it would show a sad want of Christian charity on the part of those who indulge such feelings.

The consequences with which I am threatened, I am prepared to encounter, as I believe the appointment will tend to strengthen the Protestant character of our Church, so seriously threatened of late by defections to the Church of Rome. Among the chief of these defections, are to be found the leading promoters of the movement against Dr. Hampden, eleven years ago, in the University of Oxford.

I had hoped the conduct of Dr. Hampden, as Regius Professor of Divinity and head of a Theological Board at Oxford, had effaced the memory of that unworthy proceeding.

I have the honor to be, my Lords and Gentlemen, your obedient servant,

J. RUSSELL.

To certain Lay Members of the Church of England."

TREATMENT OF SLAVERY AT THE NORTH.

Avarice is not the Soutern vice. They who do not make their own money do not attach so much importance to it, as they who have to work for themselves from lack of others to work for them. These last know what it costs, by aching backs and wearied limbs. To the others it seems to come naturally and easily, like the air or water, choice blessings but too cheap to seem precious, —unless it may be to the Irish laborers who lay aqueduct pipes all day in the hot sun, and through the stifling summer nights gasp and pant in their close unventilated cellars and alleys. They know what water and air are worth; and so the hard-working Northern man knows how sweet are the wages of toil. But the indolent Southron, in general, enjoys the institution of slavery chiefly for the sense of personal consequence which it flatters. It gives power. It establishes an order of nobility. It draws even a broader line than between noble and serf, when they are of the same color. There are many more points of distinction than existed between Norman conqueror and Saxon vassal, more, even, than between Spanish hidalgo and Mexican Indian. In the strong citadels of the institution, where it is intensified to the exclusion of all labor that is not done by black hands, a white man, *quasi* white, is a kind of nobleman, if we may not say demigod. Sweet it is to be looked up to by all on whom his eyes can rest. Sweet is power, whether adored for its favors, or tremblingly dreaded for its tyrannies. Pleasant to an amiable man are the patriarchal relation and affections, and, ridiculed as the word has been, we have seen it justified in certain exceptional cases. Doubtless these feelings are the stronghold of slavery with many who have been convinced by sun-bright statistical facts and such unquestionable calculations as two and two making four, that free labor is the most profitable.

They do not dispute this, but this is not enough. We of the North misapprehend many points of the case, from the greater estimate we put on thrift, and on the energy and foresight, prudence, general intelligence, and skill that insure the prosperity and wealth of New England. We suppose, that, to abolish slavery, we have only to ask Kentucky to cast a look across the Ohio river. "See what freedom does. See the general diffusion of comfort and newspapers. The people are all thriving and intelligent." "That is just what we don't want," answers the slaveholder: "we wish to enjoy luxury and education as social distinctions. If the greasy rabble are as good as I am, and perhaps think themselves a little better, that is no land for a gentleman to live in." This was just the substance of the answer made by a native of "the Ancient Dominion," whom we encountered in a steamboat leaving Wheeling for Cincinnati, to which he had removed from Virginia. We were disposed to felicitate him on his exchange of a slave for a free State as his residence, and began by asking him how he got along without slaves. "Ah, Sir," said he, "that is the sore point in my destiny. Circumstances have made it expedient for me to live in Ohio, and it is a State possessed of many advantages; but it has no slaves! I am doing well, far better than at home; but I do love slavery! In Virginia, I was a planter; in Ohio, I am nobody. I have just been visiting the old pleasant land, to be refreshed by the sight of the slaves, and feel like a gentleman for a while once more. Boy," (and he seemed to enjoy the opportunity of calling a man of sixty a boy,) "boy, pick up my handkerchief."

* * * *

It is worse, when public men, the eminent and the learned, teachers and statesmen and professional men, wend their way South to teach slaveholding to slaveholders. We will not say it is carrying coals to Newcastle, for what they carry gives neither light to the mind nor warmth to the heart; but we might apply the corresponding proverb that was used by the ancients, and call it carrying owls to Athens. Alas, when Northern lawyers go to teach the claimants of man as property, that law can make anything property, and the constitutions of men may supersede those of God and nature! Alas, when Northern physicians go to lecture to the tramplers on a race, that that race carries in its physical organization proofs of inferiority, and therefore destination subjection! Thrice alas, when the Northern herald of the religion of brotherhood goes to preach to the already too tyrannical, that one brother may be an oppressor and another his crouching slave, one an owner and the other the thing owned! They preach this perhaps, without wishing, without intending it, simply through want of the faculty of holding their tongues. Such doctrine is not required of them, any more than the opposite doctrine. They need say nothing about it. But the temptation is to say as much as they can with truth in favor of their hearers' prejudices, while they cannot say what would make against them; and a half truth leaves the same wrong impression as an untruth. A Southern congregation will sit from New Year's day to Christmas, and demand of the Northern Christian no pandering to its errors; but, if it is told that Jesus never forbade slaveholding, it ought to be told, in the same connection, that he forbade injustice and inhumanity; and that the greater includes the less. Do clergymen open their lips to let out but half the truth from improper motives? Not always, by any means. Do they thus send off their hearers with the impression that wrong is right, because every specific form of wrong is not forbidden in the Bible, from time-serving mercenaries? Far be it from us to think so. The most amiable feelings may prompt to it—good natured courtesy, kindliness to the hearers, the dislike to wound any one's feelings, gratitude and affection to friends from whom they are receiving tokens of good will. Therefore we do not judge them harshly, but only beseech that they will learn to wield the omnipotence of silence. "There is a time to keep silence, and a time to speak," said Solomon, the wise king, and was never wiser in saying anything else. A time for the former, of special power, is in conversation, when an answer is expected from us to some remark implying, however indirectly, approbation of slavery. Seriously and deeply have we seen the slaveholder impressed, when such a remark was followed by sudden and absolute silence in one whom he respected. No pointed rejoinder may be better understood than this, nor take half so well. It is an inoffensive and powerful resource, continually coming into play

For, we repeat, the Southern Church is not offended at quietism on this subject in the recruits to its ranks from the Northern schools of the prophets. It will, like even the worst men, respect consistency. When it sends to us for a candidate, it does not expect to find him a Southern man born at the North. Its native clergy seldom utter the remotest allusion to the questionable institution in their preaching. We do not remember hearing the word Slave in some two thousand sermons that offered us soothing edification throughout half a dozen different slave States. When it is necessary to refer to such a topic, some very circuitous and delicate periprasis is substituted; but it is considered almost an indecorum not to ignore the whole matter as much as possible in the house of God. We do remember hearing most explicit charges and cautions addressed by Southern to Northern divines, against their unconsidered officiousness in tickling, as they supposed, the Southern ear. We have now distinctly in our mind an earnest remonstrance, urged, before a large party of laymen in Camden, South Carolina, by an experienced native divine, against the offer of a fresh clerical arrival to vindicate and eulogize slavery from the pulpit, as rich in blessings to all concerned in it. This new importation thought that even the foreign slave-trade might be commended as an instrument of Christian regeneration, a means of grace, rescuing the pagan from benighted Africa, and presenting to him the Christianity, enlightenment, and civilization, the intellectual, moral, and spiritual elevation of—a field-slave. The Carolinian could hardly restrain the Connecticut Doctor's enthusiasm. "It is true," said he, "we think a slaveholder may be a Christian in his heart; but yet let us not preach to panegyrize slavery. Our next neighbor is a drunkard, who seems otherwise to be a Christian in his heart. Will you preach to panegyrize drunkenness."

It is these things that explain the sneers so common in the South at Northern philanthopy. They throw a doubt over all its pretensions, as endowed with a wonderful cosmopolitan tact for accommodating itself to every latitude. The South idolizes manliness and independence. While it would hate and dread and respect sincere, self-sacrificing abolitionism, it thoroughly despises sycophancy. It scorns, more than every other, the New England parasite. From foreign despotisms and aristocracy it can receive proslavery accessions without wonder. When Prince Murat came to buy a plantation and work negroes in Florida, it seemed natural enough. Carolina asked him if he had no scruples about slavery, and he answered, that he did "not believe men had any abstract rights, the right of power was all," it seemed the appropriate sentiment from the son of a military king and usurper. But when the Bay State men, the Granite, the Green Mountain State Republicans, who have stood upon the rock of Plymouth, and heard yearly eulogy on their Pilgrim fathers, come to bolster up a system of oppression which even the Barbary States on the Mediterranean are getting ashamed of, it does excite special wonder that these should be the kindred of the men who fought at Naseby and Marston Moor, and Lexington and Bunker's Hill. [M. J. M. in Chris. Ex. for Jan. 1848.

RIGHT IS MIGHT.

As sure as God liveth, as sure as the Holy one of Israel is the Lord of Hosts, the Almighty —right is might, and ever was and ever shall be so. Holiness is might; meekness is might; patience is might; humility is might; self-denial and self sacrifice is might; faith is might; love is might; every gift of the Spirit is might. The cross was two pieces of dead wood, and a helpless unresisting man was nailed to it; yet it was mightier than the world, and triumphed, and will ever triumph over it. Heaven and earth shall pass away, but no pure holy deed, or word, or thought. On the other hand, might, that which the children of earth call so, the strong wind, the earthquake, the fire, perishes through its own violence, self-exhausted and self-consumed.

[From the National Era.]

TO JOHN C. CALHOUN.

Is this thy voice whose treble notes of fear
Wail in the wind? And dost thou shake to hear,
Actæon-like, the bay of thy own hounds,
Spurning the leash, and leaping o'er their bounds?
Sore baffled statesman! when thy eager hand,
With game afoot, unslipped the hungry pack,
To hunt down Freedom in her chosen land,
Hadst thou no fear, that, ere long doubling back,
These dogs of thine might snuff on Slavery's track?

Where's now the boast which even thy guarded tongue,
Cold, calm, an I proud, in the teeth o' the Senate flung,
O'er the fulfilment of thy baleful plan,
Like Satan's triumph at the fall of man?
How stood'st thou then, thy feet on Freedom planting,
And pointing to the lurid heaven afar,
Whence all could see, through the south windows slanting,
Crimson as blood, the beams of the Lone Star!

The Fates are just; they give us but our own;
Nemesis ripens what our hands have sown.
There is an Eastern story, not unknown,
Doubtless, to thee, of one whose magic skill
Call'd demons up his water-jars to fill;
Deftly and silently they did his will,
But, when the task was done, kept pouring still;
In vain with spell and charm the wizard wrought,
Faster and faster were the buckets brought,
Higher and higher rose the flood around,
Till the fiends clapped their hands above their master drown'd!

So, Carolinian, it may prove with thee,
For God still overrules man's schemes, and takes
Craftiness in its self-set snare, and makes
The wrath of man to praise Him. It may be,
That the roused spirits of Democracy
May leave to freer States the same wide door
Through which thy slave-cursed Texas entered in
From out the blood and fire, the wrong and sin
Of the storm'd city and the ghastly plain,
Beat by hot hail, and wet with bloody rain,
A myriad-handed Aztec host may pour,
And swarthy South with pallid North combine,
Back on thyself to turn thy dark design,
And heave the engineer of Evil with his mine!

J. G. W.

NOTE. No one places a higher estimate upon the intellectual power and exemplary private character of the great Southern Senator than the author of the above lines, the severity of which can only be justified by the actual facts in the case. His late speech on the Mexican war, which is here contrasted with his boast in the Senate, scarcely a year ago, of his successful agency in the annexation of Texas, as a measure calculated to strengthen the institution of slavery, betrays to the careful observer a fear that the advantages thus accruing to that institution are in danger of being lost by the annexation of Mexico. He evidently feels that he has kindled a fire which he cannot quench. Hence his appeal to the delegates of the insulted and oppressed North, to save him from the consequences of his own schemes. J. G. W.

THE MINISTRY AT LARGE IN PROVIDENCE AND IN LOWELL.

[In the Providence Daily Journal of Jan 15, there is an abstract of Rev. Mr. Stone's recent Report to the supporters of the Ministry at Large in that city. In the Lowell Journal of Jan. 25, there is also a sketch of the remarks of Rev. Mr. Wood, Minister at Large, at a recent meeting in Lowell. We present extracts from the former, and give the entire sketch of the latter. Our brethren in those cities are doing an excellent work, and multitudes will rejoice in the extent and in the result of their ministry.]

REV. MR. STONE'S LABORS.

"During the eight months I have been employed in this ministry, I have made upwards of one thousand visits, besides preaching, for the most part, three times on the Sabbath, and participating in the exercises of the Sunday and Saturday evening schools. These visits have been distributed among about one hundred families, embracing a population of nearly five hundred souls. The ladies connected with the Sunday School, have also been in the constant practice of visiting the abodes of want, and I feel myself greatly indebted to them for the aid they have rendered me in this branch of my duty.

"Valuable donations of clothing have been received from the Sewing Circles of Mr. Hall's and Mr. Osgood's Societies, which, with many articles of wearing apparel received from various sources, have been dispensed under the direction of a committee of ladies."

"Public worship at the Chapel, is attended by a gradually increasing congregation. The audience is much less fluctuating than when I commenced my ministry here, and the tendencies to consolidation are regarded as favorable. During the past season, encouraging additions have been made to the church, and the solemn and interesting rite of Baptism has been administered to 12 persons. Neighborhood meetings are held as hitherto, on Wednesday evenings, and while they impart a brighter glow to the flame of devotion kindled at the altar of the sanctuary, they also afford a Christian privilege to many who by ill health and domestic causes, are debarred the pleasures of public worship on the Sabbath.

The Sunday School we are happy to report, is in an excellent condition.

The Sewing Class has been continued during the past year, with encouraging success.

A Library for adults has been formed, from which the best results are anticipated.

Upon none of the operations of the ministry at large, not strictly religious, do I look with deeper interest, than the evening school."

"This school, numbering eighty pupils, under the charge of seventeen teachers, affords instruction to a class of children and youth, who, by their daily employments, are precluded attending the public schools.

For want of room, we have been compelled to reject forty or fifty applications, and from the eagerness with which tickets have been sought, I am satisfied that were our conveniences ample, the school might easily be doubled."

"The necessity for a school like ours—indeed, for many such—must be apparent to every one familiar with the educational condition of this city; for notwithstanding the ample provision that has been made for popular education, alike honorable to the munificence of this metroplis, and in unison with the spirit of the age—there are hundreds of children in the midst of us, between six and sixteen years of age, who do not attend any school whatever. Many of these are the children of parents who are either indifferent to the intellectual culture of their offspring, or too poor to furnish them with suitable clothing to attend the public schools, or who are compelled, by rigorous want, to sacrifice the intellect at the shrine of the animal, and for the sake of the money their children can earn, deny them the privileges of education to which they, in common with all, are entitled. This is a startling evil, and one which each successive year will render still more alarmingly visible. A few years will suffice to create, from this mass of juvenile ignorance, an unsafe adult population—unsafe to have a voice in municipal affairs, and yet they will have a voice, and unsafe to trust abroad at night, as the annals of riot, and the records of judicial tribunals, will show.

What, then, shall be done, is a question that the time and the place does not authorize me to discuss. I may say, however, as the result of deliberate thought, that there are two duties which every community owes to itself. First, to provide the most ample means for the education of all the children within its boundaries; and second, to see that no child is permitted to neglect the use of those means. The first of these duties, this city has so generously fulfilled, as to leave little, if anything, to be desired. Whether the time has not arrived for enforcing the second, is a point I respectfully submit, with the single remark, that the true wealth of a city or a State, lies in the virtue and moral integrity of the people, and that these are essentially allied to universal education."

Mr. S. proceeds to urge the need of Institutions like the House of Correction and Farm School in Boston, 'to separate the least offending from the grossly criminal"—especially to separate the young—"twenty-five of whom, within the last ten days, had been arrested and committed to prison for theft." He then concludes as follows:

"In the course of the past summer I became acquainted with a boy about 12 years old, and was led by circumstances to investigate his character. I found he had not been guilty of criminal acts, but that his habits were decidedly vagrant. He was, in a word, a ragged, idle, profane boy, who, reckless of moral principle, was on the broad road to ruin.

As I looked upon that boy and thought of his past life, as gathered from the lips of his father, who wound up the heart rending story with *a wish that he was in prison*; when I marked the readiness with which he attempted to cover one falsehood with another, and the stolid indifference with which he received my friendly counsel, I felt that Jerrold's St. Giles was no longer an imaginary being—that in the life of this very child, truth was indeed "stranger than fiction." "What a stride," to use that author's words, "had he made in existence; passing over childish days, childish ignorance; exempt by fortune of his birth from all the puerilities, the laughing thoughtlessness of babyhood. He was now a suckling, and now a dwarfed man. There was no dallying pause, no middle space for him, to play with life, knowing not his playmates—no bit of green sward, with flowers for toys. Oh, no! he was made with sudden violence to know life. He saw not the lovely thing, life, through golden shadows, roseate hues; he looked not at it through the swimming eyes of childhood—a glorious thing to be approached through what seem beauties numberless, that gradually fade and fade as we advance upon the green uplands of time, unveiling to us by degrees the cold, hard, naked truth—the iron image, life. He had learned at once his whole task; but the suddenness of the teaching had wiped out childhood from his face; he had paid at one sum, although he knew it not, the price of life, for life's worst knowledge."

This is the condition to which the corrupting influences of parental neglect and vicious associations have brought many a child that might have become a blessing to society. I every day meet children whose habits of life are hurrying them rapidly on to irretrievable ruin, and who will soon be to this city its bitterest curse. And shall nothing be done to redeem them? Shall they be left to sink still lower in sin, to multiply the resources of evil, and thrust themselves still further from the pale of human sympathy? No. Religion forbid. They must be recovered. They must be saved. And how? I perceive but one way. They must be removed from the influences that have made them what they are, and be placed where they will be subjected to the restraints their present condition requires—where they will be trained to new habits of life, and their minds formed to new habits of thought. A House of Reformation is the home they need.—Their salvation from vice, and the security of the city from the conflagration of the midnight torch, alike call for its speedy erection.

REV. MR. WOOD'S LABORS.

"Rev. Mr. Wood, the Minister at Large, delivered his semi-annual Report at the vestry of the 1st Unitarian Church, Lowell, Sunday evening, January 23d. We give a brief sketch of it:

Mr. Wood remarked that the arrangement made with him by the Managers of the Missionary Society was to prepare two regular reports, one annual to be delivered in July and to be printed for general circulation, one semi-annual, extemporaneous, to be given in January. The proper subjects of these reports were considered to be the temporal and moral condition of the poor, the causes affecting that condition, and the plans in operation to effect relief and elevation. In reporting upon the condition of the poor, of course he must be expected to declare things as he found them, without subjecting himself to fear or favor from any quarter under heaven, to be faithful, independent, free and honest, in the utterance of facts. The urgent subject now was the present poverty in the city. But before entering upon it, he glanced at the special plans of the ministry for benefitting the poor, and the progress of vice, during the last six months.

He stated that the evening school was revived with all the accommodations desired, and promising great usefulness. The present number of scholars is more than an hundred, under seventeen teachers. All but a few are from the different mills. About twenty are adults. A number advanced in years are learning to read and write. The Lyceum has had excellent and useful lectures, worthy of a full house.—And the hope was expressed, that this institution might have the encouragement, another season, to which it was entitled. The late Christmas occasion was referred to. A service was held in the Free Chapel, for the children of the Sunday School, and suitable addresses were made. After the service came a Feast of charity, well attended and well supplied, and from the table one hundred loaves of bread and great quantities of meat, were distributed over the city. From a Christmas tree, about six hundred presents were given to the children. Beside the Sunday School and some of their parents, the children of the Infant's Home, and the children of the Poor Farm were present by invitation. In the evening, the church had a supper, and there was a distribution of [illegible] the immediate effect of the occasion was delightful, and permanent social and religious results are likely to follow.

We omit one or two topics touched by Mr. Wood. He dropped a word on drunkenness, and set forth its sad increase and shocking results. He considered the drunkard as the greatest sinner, and pictured his *brother* as the tempter seeking to fatten himself by feeding on the vitals and brains of his fellow creatures. Amid the darkness almost of despair, occasionally a fallen one comes forth robed in light. Touching cases were given, which we have no room to repeat. But, at the present time, where one rises, ten fall. Drunkeness and gambling are making sad havoc among our youth and respectable persons.

But the *poverty* of the city was the great topic of the report. This was represented as far greater than in any preceding year. The fact was accounted for by the free sale of Rum, ever multiplying its victims and the increase of other vices, licentiousness, gambling and Sabbath breaking; but more especially, by the high prices of provisions, maintained for a long time, severe sickness of the last season, and unusual immigration. The last mentioned causes were dwelt upon at some length, particularly immigration. The extent of it, and the manner in which Lowell is affected by it, were set forth, and the pains taken to scatter foreign population. The question arose, what is our duty to those brethren? It was considered a very difficult one to answer. Some suggestions were thrown out as to the best method of meeting this increase of pauperism for the future. As to our immediate duty to those among us now, in mid-winter, suffering and starving, there is no question. As readily as we have helped the Irish across the ocean, should we help them here, when in extreme need, but with searching and wise discrimination. When we deny them, it should be firmly but kindly, with counsel as to the best steps for them to take, for their own good. Some moving cases of pauperism were related, and an appeal made to the Missionary Association and the public, for means to furnish relief and comfort to the foreign and native poor. The purse, which the minister carries, is already deficient seventy dollars, and a considerable sum will be needed for the coming season. Perfect confidence was expressed in the honor and willingness of the community to sustain the servant of their charity. And they were called upon to be in some humble measure worthy of their own comfort and prosperity, of the good gifts of God to them, and the compassion of Christ, by compassion to brethren."

THE BOSTON SEAMEN'S AID SOCIETY.

[The Fifteenth Annual Report of this Society, for the year 1847, has just issued from the press. Its affairs seem to be in a very flourishing condition, and its operations are most useful. Its pecuniary resources the last year, as we learn from the Treasurer's account, were as follows:—Dividends on insurance and bank stocks $349; donations $2942,31; life-members $360; annual subscriptions $656; besides the profits from sales at the store. Not the least of its beneficent deeds was that of paying $1718,-97, to workmen, 74 in number, all of them connected with the families of seamen, and most of them widows.

Its officers for 1848, are President, Mrs. Albert Fearing; Secretary, Mrs. Otis Everett, Jr; Treasurer, Miss Ann E. Coffin; Managers, Mrs. H. Locke, Mrs. E. T. Taylor, Mrs. C. Arnold, Mrs. S. Rhoades, Miss Ruthven, Mrs. J. P. Thorndike.

There are the names of 588 members, (ladies,) 40 of whom are deceased; 62 life-members, (a few of them clergymen and laymen, but chiefly ladies,) of whom 3 are deceased; 101 yearly donors, (gentlemen, including 7 seamen of the U. S. ship Ohio, and 7 seamen of the Revenue Cutter Hamilton,) of whom 8 are deceased.

From the Report by the Secretary, Elizabeth Lowell Everett, we take the following extracts;]

"Our House is all we can ask for, in its location, its internal arrangements, and its supply of all needful articles for use and comfort. For these last, we are indebted to the ready and active interest of many hearts and hands, upon whom we had no claim, save the one which prompted them to answer the question, 'Who is my neighbor?' by the reply,

"He who wants
The aid that thou canst give."

The amount of our donations in money for the past year has been 2230 dollars; 1936 dollars of this were expressly appropriated by the donors for the furniture of the house. A considerable portion of the rest was collected and sent in at the same time, but was directed to be placed with our subscriptions to constitute Life memberships. We have expended for furniture the sum of 2251 dollars, and in this outlay we think we have consulted both immediate and prospective economy, for we have endeavored to procure the cheapest, if not the lowest-priced articles. Our gifts of bedding have been abundant and of excellent quality, and many little articles which were very acceptable, yet which we should have felt scarce warranted in purchasing, have been supplied by the thoughtful kindness of interested friends. During the year we have had eleven hundred and fifty-five boarders. We have given to sick and destitute seamen two hundred and sixteen days' board, amounting to one hundred and seven dollars, and have given clothes to the amount of thirty-six dollars and eigteen cents. Letters have frequently been received from those, who have boarded at our house, expressing much gratitude for its salutary influences, and pleasure in the prospect of a return there, affirming that the talismanic power of a religious home lingers around those, who go forth from it, and neutralizes the effect of evil example and strong temptation. The interest of the regular weekly meetings has been lively and constant. Individuals and crews have requested special religious meetings for themselves, as they were about to leave, and earnest prayers have gone up from our Chapel room, to protect them, not so much from the treacherous waves, as from their own hearts' treachery when temptation assailed them in a foreign land.

Our reading room is a favorite resort of many beside our own boarders, and all are welcome there. Again would we thank those who have so liberally supplied it with their papers.

No one, we think, can enter our dining-room, and see its well-filled table, without feeling that truly 'God setteth the solitary in families.' The very bringing the lonely together, and *letting* them partake of their wholesome and abundant food in company, has its moral effect in quickening the heart's social sympathies. The seemingly trivial form of seating at a social board, the long-wandering, the earth travelled, and the home-forgetting man, may bring back, in their innocence and freshness, memories of his early home, and excite within him the very spirit of the child, which will lead him for other and holier teachings to the Chapel-room, the Bethel and the Bible.

The legend of the errand angel,—is it all a fable? There are those, who watch for her coming among mortals as the old year departs, and they make ready their offering of gratitude for her to bear to Heaven; but, the greater the burden of thanksgiving committed to her care, the lighter and more buoyant is her flight. But if, as she pauses at each hearth stone to receive her commission, the offering be small and light, her wings grow heavy, and her mounting is weary, for joy inflates not her heart. Large would we have the burden we make ready for the heavenly messenger who, it may be, is even now waiting to bear it upward, yet if we pause, and doubt, and delay, she too, like all else that ministers to man, will have 'passed away.'"

MINISTRY TO THE POOR.

You must love the poor; you must also respect them; and in truth, respect is the very soul of the love which I have enjoined. Honor the poor man. Let not his poverty for a moment hide from you his participation of your own nature and of the divine image. Never let the man be lost in the beggar. If you have not power to penetrate to the spirit within him, and to reverence that divine principle more than all outward magnificence, you are unfit for your office. If there seem to you exaggeration, or a false sentimentality, in the language which pronounces the soul of one poor man worth more than the wealth of worlds, or than all material nature, then you want the spirit of your function, and cannot lay it aside too soon. Go to the poor, to awaken in them the consciousness of their relation to God, and of their immortality. Do not go as the representatives of the richer classes, to keep them in order; but go in the name of Christians, to make them partakers of the highest distinctions and blessings in which any of us rejoice. Carry to them the Gospel, not for purposes of worldly policy, but as a life-giving truth, imparted by God to lift them above all worldly greatness, to subject them to a nobler law than that of the state,—to make them citizens of heaven. Present religion to them in a generous form. Carry to them the very truths you would bear to the most prosperous and enlightened. Stir up the poor man to be active for his own improvement, and teach him that the power of improvement is communicated to him as liberally as to his prosperous neighbor. Because he is poor, do not think that he is put into your hands as a passive material, to be shaped at your pleasure. Remember that he is as free as yourselves, and can only be carried forward by a spring of improvement in his own soul. [Dr. Channing.

DR. CHALMERS'S PHILANTHROPY.

His warmth did not come out in tears of tenderness and the usual utterances of wounded feeling: for in these he was not so profuse and prompt as many. How did it appear? On a wintry day, how do we know that the hidden stove is lit, but because the frost on the panes is thawing, and life is tingling back into our dead fingers and leaden feet? And it was by the glow that spread around wherever Dr. Chalmers entered—by the gayety which sparkled in every eye, and the happiness which bounded in every breast—by the mellow temperature to which the atmosphere suddenly ascended—it was by this that you recognized your nearness to a focus of philanthropy. How did it appear? How do we know that the huge Newfoundland, pacing leisurely about the lawn, has a propensity for saving drowning people, but just because the moment you playing child capsizes into the garden pond, he plunges after, and lands him dripping on the gravel? And it was by the instinctive bound with which he sprang to the relief of misery—the importunity with which, despite his population and his pauper theories, he entreated for such emergencies as the Highland distress, and the liberality with which he relieved the successive cases of poverty and woe that came to his private ear and eye—it was because wherever grief or suffering was, there was Dr. Chalmers, that you knew him to be a man of sympathies. [North British Review.

RECREATION FOR THE YOUNG.

The following is an extract from the remarks of the Rev. Mr. Burton, at a recent temperance meeting in this city:

"In conversation, a few days since, with a notorious liquor-seller, he said to him, 'You see the evils which afflict the community by intemperance—what shall we do to rid ourselves of those evils.' This liquor seller frankly replied 'Go on, sir, continue in the course you are pursuing, and all will be right. But one thing else you must do—provide suitable amusements for the young—young men must have recreation, and if you do not provide it, they will come to me for it.'

Mr. Burton said he would take that reply as a text, and would like to have the whole city, and especially the Christians of the city, to hear his remarks upon it. He believed there was a want of proper amusements for the young, and until they were provided, the evils of intemperance would continue. He would have an Institute established where every one would go and obtain the recreation necessary for the human system; not only innocent games now known should be practiced, but he would put genius to its test to invent others. He related many instances which had come to his knowledge of young men from the country, full of hope and promise, who, for lack of other amusements, visited the dram-shops and theatres, and had gone down to ruin.

Another step required, was that of elevating the taste of the young men of the city for literary pursuits. The Mercantile Library and the Apprentices' Library Associations, though doing something, did not, in his view, meet the wants of the times. Something like the Mechanics' Institute in England was needed where young men can be instructed in the scientific principles of their calling or profession. In a city like this, where one hundred thousand dollars could be raised for starving Ireland with the ease that a biscuit could be tossed, the rich men and the influential cannot be held guiltless until this demand is met." [Eve. Jour.

A LOOK BEHIND THE SCENES.

"Economy in living is thought to be a great virtue. I shall not gainsay it. But benevolence in living is a far greater virtue. To save expense in ourselves in order to do good to others, is a high virtue; but he who economizes to hoard up wealth, so that he may beat at the great game of the millionaires, has the blood of his heart down to zero on the scale of moral excellence. My splendid sister! my magnificent brother! go with me for a moment behind the scenes of the great theatre of common life, where I must often go. Perchance you have been this very morning to order you a new dress or suit for the gaieties of this season. Think not that they are made in the bright shops where you ordered them. Come and see. There, in that comfortless looking room, that comfortless looking woman is at work upon your dress—my sister. How strange it seems. Such gay articles, in such a place and hands, look as strange as a corpse in trinkets and feathers! There she is to sit till midnight, working, out of her sorrow, gaieties for you,—till midnight, unless she be driven out at evening to seek more profitable (!) occupation. Poor thing! What a cheerless life! You say this is not your fault. I hope not. You ordered your suit at a prosperous looking shop, and gave, you think, a good price for it. Doubtless. But do you think the *maker* gets it?" [Rev. E. M. P. Wells.

THE SEWING GIRL'S SONG.

Wan and weary—sick and cheerless—
By a feeble taper's light,
Sat and sang the never-tearless,
At the dreary dead of night;
The burden of her lay
Was work, work away;
Through the night and the day,
Was work, work away.

We are many in the city
Who the weary needle ply,
None to aid and few to pity,
Though we sicken down and die;
But 'tis work, work away,
By night and by day;
Oh, 'tis work, work away,
We've no time to pray.

Work we ever—pay is scanty,
Scarce enough to gain us bread;
Starving, in the midst of plenty,
Better far we all were dead!
For 'tis work, work away,
By night and by day;
Oh, 'tis work, work away,
We've no time to play.

Hearts are breaking, souls are sinking,
'Neath the heavy load they bear;
Yet live CHRISTIANS never thinking
What our many sorrows are:
While we work, work away,
By night and by day;
While we work, work away,
With scarce time to pray!

WHAT SAITH THE SPIRIT TO THE CHURCHES.

The Spirit encourages all who will hearken with words of ineffable promise. To the Catholic it says, "You have done well to cherish the symbol of Holy Oneness,—prepare to receive the sublime reality; the True Church Universal is Mankind united, the earth round, in good-will and good works; the true Head of the Church is the wisest lover of his race." To the Protestant it says, "You have done well to develop every various mode of relation between heaven and humanity

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 12, 1848.

DOST THOU BELIEVE ON THE SON OF GOD?

We endeavored to show, in our remarks on Dr. Adams' Sermon week before last, that the texts of Scripture which represent Christ's death under the notion of "ransom," "sacrifice" &c., must be taken figuratively, and a part of them are taken figuratively even by those who derive from them the doctrine of vicarious atonement; that of consequence we should seek to ascertain what is the idea enveloped in the figures; and that this idea is simply that of Christ the Redeemer of men. He who believes that Christ is the Redeemer of men, believes on the Son of God.

In the further discussion of his subject, Dr. Adams proceeds to "give some examples, to show how men generally feel in the act of believing in Christ." He very justly says, "Were I to quote one example only, I should in some respect mislead you." For "men are led to believe in Christ through different states of mind; and while, in the act of giving themselves up to Christ, to be saved by his sufferings and death, they feel substantially alike. they differ widely in many of the preceding and in some of the attending feelings." He cites, as illustrations, Doddridge, Edwards, and Bunyan. We pass over the first, and come to Edwards, from whose "Narrative of his Conversion" he quotes the following beautiful passage:—

"The first instance which I remember of that inward, sweet delight in God, which I have lived much in since, was on reading these words: 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever, Amen.' As I read the words, there came into my soul, and was, as it were, diffused through it, a sense of the glory of the Divine Being; a new sense, quite different from any thing I had before experienced. Never any words of Scripture seemed to me as these words did. I thought with myself, how excellent a Being that was, and how happy I should be, if I might enjoy that God, and be rapt up to him in heaven, and be, as it were, swallowed up in him for ever. I kept saying, and, as it were, singing over these words of Scripture to myself: and went to pray to God that I might enjoy him, and prayed in a manner quite different from what I used to do, with a new sort of affection. But it never came into my thought that there was any thing spiritual or saving in this.

"*From about that time, I began to have a new kind of apprehension and ideas of Christ, and the work of redemption, and the glorious way of salvation by him.* An inward, sweet sense of these things, at times, came into my heart; and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, on the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to me as those which treated on these subjects. Those words used to be abundantly with me, I am the Rose of Sharon and the Lily of the valley. The words seemed to me greatly to represent the loveliness and beauty of Jesus Christ."

Now, we would ask Dr. Adams, was Edwards a renewed man when he felt that "sweet delight in God," that "sense of the glory of the Divine Being"? He would not, we think, hesitate to reply in the affirmative. And though "it never came into" Edwards' own "thought that there was anything spiritual or saving in this," yet Dr. Adams would not, we think, deny the character of true spirituality and acceptance to those affections of Edwards, though of course he would not call them "saving", but only *gracious*. As that sense *preceded* the particular feeling of reliance on Christ's vicarious atonement, (admitting that "the glorious way of salvation by him" was, in Edwards' estimation, this vicarious atonement,) then a person can be a child of God, and an heir of heaven, before he believes, and without believing in, a vicarious atonement. Whether Dr. Adams would concede what we have asked of him, or not, it is very plain that one of the instances he has brought, most signally refutes his own theory. Though Edwards did not begin to have his "new ideas of Christ" until he had begun to have his new sense of the Divine glory, yet surely did he believe in Jesus, the Son of God and Redeemer of men. The truths of the Father which were so precious to him, he accepted from Christ, and, in so doing, believed on the Son of God. The faith he gave those words of the Gospel which his soul found so great delight in uttering, implies a faith in Christ as bringing that Gospel, and as sent to save the world.

This simple faith in Jesus as the REDEEMER, if one believes with the heart, is we hold *saving* faith. Indeed we should make the fundamental idea more simple still. To believe on the Son of God, is to believe that JESUS is the Son of God. To believe in Jesus, is to believe that he is THE SON OF GOD. It is to believe in him as sent of God, to save men.—Dr. Adams, before directly defining what faith in Christ is, remarks what it is *not*. And first it is "not," he says, "a mere belief of his being divinely commissioned." We agree with him, as he has here expressed it. But what if he had changed the order of the sentence, and said, "that believing on Christ is not belief," be it ever so sincere and heartfelt, "*in his mere divine mission!*" He would doubtless shrink from so disparaging a remark as to the fact of Christ's divine mission. And yet to this his argument tends. Of consequence his argument involves the position, that hearty faith in Christ's mission from God,—a faith of the heart which shall of course lead to obedience to whatever the mind understands the Gospel to require,—may be entertained, and the soul perish! We will not argue such a point. It is enough to state it, to make clear its contradiction of the Gospel.

The simple faith in Jesus as the Son of God, in other words the faith in the Son of God which accepts JESUS as that very Son, and as divinely sent to bless men in turning them from their iniquities, was the faith of the first disciples of Jesus. They did not understand, nor believe in, the necessity of his death. When he died, their hopes perished. We ask Dr. Adams, did they entertain saving faith, before their Master had risen from the dead? If they did, then that faith was simply a belief of the heart in his divine mission. If they did not, then were the instances of their recognition by Christ as his genuine disciples, then were all his expressions of endearment on various occasions, the veriest deception and mockery. Dr. Adams, and those who believe as he does, must accept one or the other alternative.

If he should say, and we suppose he would, that we have now a great deal more light than the first disciples had, and must therefore believe more than they did, in order to be accepted, we should reply that his experience ought to have shown him how clear certain things may be to some, which are in reality very dark to others, and that all the light that shines since Christ hath ascended, is feeble at first to the natural man, who understandeth not the things of the spirit of God, neither can know them, because they are spiritually discerned. Nor do we think it is any easier for men now to believe that Christ "ought to have suffered these things," than it was for the first disciples.

If Dr. Adams would urge every disciple, who believes in Jesus as the Son of God, to go on to perfection, and, with St. Paul, to "count all things but loss in order to know him, and the power of his resurrection, and the fellowship of his sufferings," we could respond to him.

We believe every true Christian will have higher ideas of Christ, the more he enters on the work which Christ enjoins. He will, with Edwards, "begin to have a *new* kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him." An "inward, sweet sense of these things, at times," will come into his heart, all the tender emotions expressed by Edwards, all the sentiments of devotion in view of "the loveliness and beauty of Jesus Christ," will be shared by the Christian, if he sits at the feet of Jesus, and learns of him, and does his will. But we can ourselves conceive of all this as wholly independent of the apprehension of Christ becoming literally "a curse for us." We do not dispute that there are Christians whose sense of the excellency of Christ may be connected with the doctrine of vicarious atonement; whose love to Christ, flows forth sincerely because in their view he suffered the penalty of the law in their stead. But it is this *love* to Christ, and not the particular view connected with it, it is *faith working by love*, that is valuable. And we believe there is as devoted love to Christ in those who do *not* believe in his vicarious atonement, as in those who do. We believe that when from the lips of Channing, there flowed forth that invocation to Jesus, "Come thou Friend of the race," it came from a heart as profoundly moved with love to Christ as was the heart of Edwards—with whose name too we believe will be associated hereafter that of Channing, and each show that with different perceptions of the nature of the work of Christ, a kindred love to him may exist in the soul.

Under the second head of his discourse, Dr. Adams briefly mentions "some signs by which we may know whether we believe in Christ," viz. (1) "we cannot but feel a degree of personal love and attachment to him;" (2) "a feeling of devotedness to him," expressed in the inquiry, Lord, what wilt thou have me to do? (3) "a degree of peace of mind and sense of safety." In these signs of faith we do not differ from him, except that he makes the evidence of faith to consist in feeling, and not in action also. Where there is the genuine feeling of devotedness, there indeed will be the corresponding action. Faith will work by love—practical love to God and man. In limiting the evidence of faith to *feeling*, Dr. Adams presents another proof how much his gospel departs from the simplicity of Christ. In the concluding paragraph of his discourse, he does however say, in pressing home the question as urged by the Judge, "Didst thou believe on the Son of God,"—that the evidence on either side will be "our feeling, towards him, expressed in our conduct." Why then did he not say, in the proper place for it, that *conduct* is the test of the genuineness of faith? But even here, see what his view of this conduct is. He says "conduct towards those whom we believed to be Christ's brethren." "The great test is doing good for Christ's sake, and because we love him, to those whom we believe to be his friends!" Whom *we believe* to be his brethren and friends! Is this so? And *only* to his brethren and friends! We say to Dr. Adams, that Christ does not put our acceptance on any such miserable subterfuge, and limitation. We say that if he, and such as he, injure the actual friends of Christ, it will be no excuse that they did not think nor believe they were such. We say, in perfect plainness of speech, that injuries done to *Unitarian* Christians, (and we leave it to his conscience whether *he* has done them,) will be viewed as "injuries done to Christ." We are tempted to say also, that no wonder he should insert the saving clause, whom *we believed* to be his friends! And while we will not say that one may not receive mercy at last, though he have injured such as he did not believe nor think to be true disciples of Christ, it will be mercy bestowed because he "did it ignorantly." But the high approbation of "well done, thou good and faithful servant," will not be bestowed on those who have done good only to those whom they *believed* to be the friends of Christ. As to Dr. Adams' limitations of doing good only to the friends of Christ, how far short is it of Christ's teaching, and spirit, and practice! Love to MANKIND—this is the requisition. It is doing good to MAN.

In conclusion, Dr. Adams "endeavors to show," under the third and last head of his sermon, "the reasons why many who hear the gospel do not believe in Christ." It is not important to quote them. For our own part, we regard the sort of teaching which this sermon contains, as itself a very great hindrance to true faith in Christ, and to the promotion of his religion. It presents a complex, not a simple idea. The natural obstacle arising whether from the indifference of men to spiritual things, or their worldliness, it increases by perplexing and confounding their understandings. This is beginning to be confessed even by some leading men in the Orthodox church itself. A writer in the last New Englander, Professor Porter of New Haven, in a commendatory review of Dr. Bushnell on Christian nurture, distinctly and strongly affirms it, especially in the work of training up the young to be Christians.—In the form in which faith in Christ is presented in the sermon before us, it is the veriest religious sentimentalism, in which some may find satisfaction and repose, but it will not promote that true kingdom of Christ, which consists in righteousness—personal righteousness; in peace—the peace of Christ which he had in doing good to man, and obeying God; in joy in the holy Spirit—joy in its exercise by which the soul is urged on to deeds of holiness, in conformity to the revelation of God's will by his dear Son.

In the clearer discernment of the nature of this kingdom by not a few in quarters where the idea has been hitherto vague and confused, a better day is dawning on the world. With the *end* to be sought, the right *means* will also be discerned. And when these means shall be used by Christians at large, with one accord, agreeably to the simplicity that is in Christ, we believe the kingdom of God will come with power.

For the Register.

DECLINE OF UNITARIANISM.

MR. EDITOR:—The orthodox journals have had much to say of late, about the decline of Unitarianism in this city, and while they have given no evidence of any remarkable progress made among themselves, they have carefully avoided the statement of any facts of a contrary import. I have watched with no small interest all the circumstances which have influenced the condition of our Unitarian Zion for the last few years, some of these circumstances being favorable, and others adverse; and the result is most cheering and satisfactory. New societies have been formed, and churches built and dedicated, and new converts brought into the household of faith. One would think that this is not the time to talk of decline. What are the facts? Do not our Orthodox neighbors, who affect to conceal them, know them as well as we? Within the last six years five new societies have sprung up—viz. Mr. Clarke's, Mr. Waterston's, Mr. Thomas', Mr Livermore's and Mr. Fox's. Three of them have built, or are building, new churches*. There are connected with them persons who have been Episcopalians, Baptists and Orthodox Congregationalists, besides numerous others who have been gathered in by virtue of the ministry at large, and the influence of the chapels connected with it. If we go back two years farther, we bring to mind the remarkable instance of a whole society becoming Unitarian, with but a few dissenting voices. We mean the Bulfinch Society of which Mr. Gray is now Pastor. It is true these societies are not yet full, if we except the last, which is one of the largest in the city. Taking them together, it may be safely affirmed that nearly one thousand families have been thus brought within the influences of our preached gospel.

So much for the new Societies. Now what can be said encouragingly of the old? Mr. Robbins' society have erected a splendid church in Hanover Street, the site of the old church, and Mr. Coolidge's have their new and costly edifice nearly completed for dedication, on Harrison Avenue. It remains to be seen whether the commodious church, so soon to be vacated by Mr. Coolidge's society, cannot still be retained in Unitarian hands, and devoted to a new band of worshippers of our most holy faith. The Society of Irish Protestants under the ministry of Rev. J. Fisher, claiming, as it has already received, the sympathy and pecuniary aid of their brethren, would rejoice to take possession of it. Should not the Unitarians of Boston, and more particularly those connected with the church itself, which they have solemnly dedicated to the worship of the "only living and true God—the Father—the God and Father of our Lord and Saviour Jesus Christ"—should they not, I say, hesitate, before they allow one of their churches to be dedicated to the worship of a triune Deity—whether it be by Catholics or Protestants, as if to propitiate the favor of the second and third persons of an imaginary trinity, because in the first instance their blessing and aid had not been invoked. To me it seems almost like a desecration, and I should feel myself an unworthy disciple of Jesus—that "blest messenger of Grace," who taught "Jehovah is but one; no second holds his place"—were I ready to allow such a thing to happen without offering the small means in my power to prevent it. But of the old societies,—with the exception of Hollis St., and Dr. Parkman's, they are full, and it is difficult to obtain seats in them. The cause of the declension of [illegible] Society is well known—but favorably located as it is, there can be no doubt that it is destined soon to thrive. Dr. Parkman's society has declined from the same cause which have thinned some of the old orthodox churches—viz. the removal of parishioners from the city into the country, and the substitution of another kind of population. Our friends should not give credence to all the reports put into circulation, relating to this society.—With a Pastor so eminent for his wisdom, and words of sound doctrine, dispensing charity at every step, it is not likely that the connexion between Pastor and people is soon to be severed. Is it too much to suppose that a new church more favorably situated, may not be erected for this ancient church and society? If the Parkmans and Shaws say yes, it will be done.

I might speak further of the ministry at large, as evincing a healihy condition of Unitarian progress. There are now five ministers engaged in this most blessed work. The three chapels have had connected with them at various times, less than twenty thousand persons, a large portion of them children, who, whether now living in the city or country, as they arrive at maturity, carry with them the religious views which were taught at those chapels, and will generally unite with Unitarian societies.

Now as I have written the above mostly for the benefit of the orthodox, who have rejoiced so much over the decline of Unitarianism, I have in conclusion one question to ask them, trusting to a candid reply. Did you not at the time of making these charges purposely keep back the fact that within the last twelve months *two* of your own societies had become extinct, and one of your churches had been sold to the Episcopalians? The mention of Dr. Jenks, Messrs Chapman and Towne, will doubtless revive your recollection. They who live in glass houses should not throw stones.

A LAY-UNITARIAN.

*I should add that there is a fund now in keeping, to be appropriated in building a new church in the South part of the city, when a new society requires it.

For the Register.

UNITARIAN ASSOCIATION.

Some discussion often occurring as to "whether this Association is of any use," I propose to state very briefly some things it has done: by and by perhaps, I may state what it ought to do.

1st, it was designed to circulate our views by an efficient Tract agency. This surely it has done. Two hundred and forty-eight pamphlets, upon every variety of subjects have appeared, bringing up the monthly issue to this period, and containing a vast body of divinity—a very fair exponent of denominational culture and opinion. These essays have appeared to the number of five or six thousand of each: and even this amount has been readily used up; for thirty-five tracts are now out of print, of some of which probably a dozen editions in various shapes have appeared. So that the croaking tone sometimes used, about these publications being ill-adapted, contrasts curiously with the fact that the A. U. A. is now destitute of very many of its own publications, and that probably half the tracts are reduced to a hundred or two of each, remaining on hand. I note the fact too, that when the Association was composed nominally of one hundred and fifty members, it had sent out seventy-five thousand of these little missionaries. Some of these publications were written for the A. U. A.; others were saved from oblivion by its patronage; others again have reached tens of thousands through the Association, where as a pamphlet it would have found only a hundred readers.

The occasional fault of the tracts has been a fault of all Unitarian preaching, a want of pungency and raciness, excessive refinement, and a coldly abstract tone, unjust to a community really in earnest as ours is.

2nd, the Unitarian Association got up the ministry at large, entered warmly into Dr. Tuckerman's plans, and made its first generous appropriations to his aid. And now that the past as well as the present is rudely questioned, it may point back triumphantly to its pioneer-work in establishing an institution honored far and near, permanently established, and richly blest in all its results—no less in its reflex action on its founders, than its saving help to the friendless, tempted, fallen and despairing. I think the few ministerial brethren who led in this glorious enterprize will ever thank God that the right man was raised up at the right time, and that the right institution was ready to sustain him with its steady support.

A 3d object was denominational sympathy. One of the most active in the first start, remarked last week that he had been tired of living alone, as a liberal Christian, and wished some central union. And that this co-operation of action and harmony of spirit have been secured to an unexpected degree, (considering the peculiar love of independence characterizing so many of our ministers,) none can doubt who witnesses the daily communion of brethren at the office of the Association. I know that the Autumnal Conventions have worked beautifully to this end, but they are a natural offshoot of our Association meetings; and so far from being an antagonist power, are really working heartily with and for the incorporated organization. If those societies which hold back, knew how much heaviness of spirit they cause, how many operations they debilitate, how much congratulation the opponents of our cause derive from such facts, there would be no longer any withholding from a general missionary effort of the denomination.

A 4th object was to sustain and encourage new societies, to confirm and aid the old ones, and wherever there is a general demand for the hearing of Unitarian views to present them as favorably as possible. It would be impossible to state, in this short compass, what the Association has accomplished in this respect. Within a few weeks it has saved more than one church from closing its doors: and within three months, two flourishing societies have started into being, with kind feelings amongst the Christians of other sects, and every prospect of success. If it has not done all it should, its funds have ever been very limited, compared with the call upon it and the extent of the country.

It is known to every one, that, a long list might be given of our societies at a distance, which would, according to their own statements, have ceased but for the liberal assistance. Now these same distant societies are able to bear up the hands of the weak, farther West.

For the Register.

NEW YORK CORRESPONDENCE.

New York, Feb. 7, 1848.

The terms employed by inspiration to describe the Church and the influence of truth are simple and striking. "Ye are the light of the world" said the Savior. Indeed the terms light and truth are used interchangeably throughout the Gospels and Epistles. The union of good men in Churches is for the diffusion of light in order to the promotion of holiness.

The Church is also a "household of faith," with ample room for all who incline an ear to its affectionate invitation to become sharers in its joys and endearments. In brief, the whole system of appeals to the thoughtless and worldly to become disciples of Christ and followers after holiness, is an overflow of love and deep interest. The Spirit and the bride say, Come. Come unto me and I will give you rest, cries the blessed Redeemer—and from the throne of heaven, such words as these fall upon the ear: Come ye out from among them, and I will be to you a Father, and ye shall be my sons and daughters. And the tone and language of heaven towards sinful men, is taken and repeated by all the like-minded instrumentalities of earth engaged in the same mission. If grand error in doctrine subject the credentials of a Church or ministry to suspicion and doubt, still more should a grand error in the tone and temper of its communications. If a minister of the Gospel speak the clearest truth in the spirit of palpable malignity, is it not lawful to doubt if his commission was ever sent from heaven. If a man have not the *spirit* of Christ, he is none of his. On the other hand a minister with defective and wrong speculative views may yet exhibit such habitual overflowings of the love and pity and tender gentleness of Jesus Christ as to compel our confidence in him as a "legate from the skies."

I spoke in a late letter of a cast of preaching which addresses itself almost exclusively to the fears of men, abounding in terrific pictures of a hell of fire and brimstone, with legions of damned spirits employed in dragging sinners down to their thunder-struck abodes, while God himself, oppressed and tried to the last point of endurance, is barely able for a few moments to refrain from pushing sinners down to the blackness of darkness.

The worst feature of these exhibitions is the apparent gust with which some of these *fiery* preachers speak of the approaching doom of their unconverted hearers. There is in the tone and manner of their utterance that which seems to say, If you repent, you shall escape hell, which will be well; but if you do not, you shall perish, which will be better. And when the steam of *new-measurism* is on a number of neighboring pulpits at the same time, and the tide of wrath is let loose upon the stupid and hardened sinners who hold out against all the threatenings and denunciations which are brought to bear, and the spirit of the pulpit communicates itself to prayer meetings, conference meetings, family worship and common conversation, it has seemed to me at such times as if it would afford a sort of pleasure to the fanatical, if the Divine Being would cut short the controversy with sinners by an overwhelming destruction. We read of Jonah fretting and getting out of temper with his Maker for not fulfilling the threatenings against the Ninevites which he had preached: and perhaps the spirit of that strange man is yet alive. At least I have often felt, and not a few thought as I did, that the threatening, denouncing spirit of some of our modern revivalists has at length degenerated into a malignant desire that their threatenings might be fulfilled. They have become so excited with the roar of their own artillery that they cannot be satisfied if it ends in smoke and noise; they have watched the "live thunder leaping from cloud to cloud" till they are ready to hope it will strike somewhere.

We might pity and forgive occasional instances of fanaticism in ministers, if it went no farther. But I am afraid the spirit of the preaching I have referred to is not the exception but the rule. I find in the publications of the American Tract Society much of the same kind of appeal. Travelling lately to Boston, I saw scattered profusely through the cabin of the boat, a number of tracts with the imprint of that Society. One is on Consecration to Christ; the argument for it begins thus—we must soon stand in the immediate presence of God, &c.—Think of the worth of your soul—words cannot repay its loss—soon you must enter upon endless joys or woes, &c. He that hardeneth his neck shall suddenly be destroyed. These are the principal reasons for consecrating oneself to Christ. Not that he is morally excellent, and attractive, but you will be lost if you do not serve him.

Another of these tracts is entitled the Act of Faith. The object is to illustrate the act of faith, which is done by the case of a person who fell from the top of a house and in his descent caught a rope which held him up in mid air. He knew he could hold but a few moments, and that if he fell to the earth, he would probably be killed. Just then some one below called upon him to let go, and promised to catch him as he fell. He did so and was saved. This was faith—letting go and dropping into his deliverer's arms. The great object of the tract is of course to show that the unconverted are in this terrifying condition, suspended mid air, &c. —in other words, the fears are to be worked upon, and wrought up to the highest pitch, in order to induce us to believe the Saviour. And in nearly every tract which fell under my eye, the same course is pursued, of addressing the fears and alarming men into religious courses. I could not help asking, is it for this that the tens of thousands of dollars raised for this society are expended every year? Is it for this that such earnest and piteous appeals are made to the public for aid? Are there no nobler, higher feelings to which the appeals of religion may be addressed than the fear of hell torment? And is not this perpetual harping upon the sinner's danger a virtual admission that there is no hope of securing the assent of the understanding, the conscience, the higher sentiments of our nature, to the claims of religion? And when a man becomes religious by this process, how much better, how much nobler is he than the man who refrains from murder only because he dreads the gallows? How much evangelical religion is there in the act of escaping from a house in flames?

Truly yours,

CRITO.

[Translated for the Register].

GENEROUS REVENGE.

THE Baron of Baumetz, possessing an amiable character, a well-informed mind, and an immense fortune, alike respected by the rich and loved by the poor, had chosen as his friend Felix de St. Amand, who, led by jealousy, did all in his power to injure the Baron in the public estimation. Being informed of the treachery of Felix, the baron immediately broke off all connection with him.

Some time afterwards, the young St. Amand lost all his fortune, and found himself in the most painful situation, without money, and without friends! "Ah!" thought he, "why did I not preserve the friendship of the Baron? He would never have abandoned me, but I could not overcome the envy with which his good qualities inspired me; now he is revenged."

While he was making these sad reflections, his servant brought him a letter from the consul——, in which he requested him to come to his house without delay. "The Consul of ——!" repeated Felix, "I do not know him; what does he wish with me?" He hastened, however, to comply with the invitation, and was not a little surprised on arriving at the house of the consul, to find the situation of Secretary offered him. "One of my friends," said the Consul, "has recommended you to me so highly, that I wish to secure your services." "May I ask his name?" said Felix. "I would tell you with pleasure, had he not requested me to keep it secret. It appears that you have had some slight disagreement." "Ah!" thought Felix; it is the Baron alone who is capable of doing good with no other motive than that of obliging. In this I see the greatness of his soul;" and, quicker than lightening, he went to the house of his old friend, whom he found surrounded by a numerous company. His courage failed him, to acknowledge his faults before so many persons; but he did not shrink, for, rushing into the arms of the Baron, he besought his pardon.

"It was in vain for you to conceal your name," said he; "you are my benefactor; you have opened to me a way by which to re-establish my fortune; I cannot hope to equal your generosity, but my heart will sink under the weight of so many benefits, if you do not permit me to express to you my gratitude." "If my conduct appears generous to you," said the Baron, "the obligation is cancelled; for wrongs acknowledged are more than repaired.

Boston, January, 1848.

For the Register.

BOOKS, BOOKS.

MR. EDITOR,—In a notice of Neander's Church History, you urge every clergyman to buy a copy, even at the necessity of selling all that he hath to pay for it. I suppose you think he had better starve his body than his soul. Both sorts of starvation are bad, but to prevent them requires no small outlay of cash. Solomon said—(if he wrote the book of Ecclesiastes, —)"Of making many books there is no end." If he had lived in our times, he would have said *buying* instead of *making*. If one means to keep up with the times, he must read what the great and good men of his times write. There is no end to buying even such works. Many are issued every year, and clergymen who have small salaries must deny themselves the pleasure of owning and reading a large portion of them. Catalogues of new books are sent them by the publishers, and many a long and deep sigh do they draw, when, as they peruse the list, they say, "to buy a few such works would more than exhaust our means."

The editor of the Christian World has made out a list of German books, which, no doubt, are quite valuable. But every clergyman does not read German. It would be well if he could, for German books are got up in cheaper form than most English and American theological works. The best Unitarian books, except Channing's works, are printed on expensive paper with wide margins and spaces to suit the taste and desire of those who are able to buy whatever books they choose. Clergymen need other books besides those which are strictly religious or theological. There are the histories of Prescott,—what clergyman would not delight to have them in his library? But how few are able to purchase them in the expensive form in which they are got up? These works are of a popular character, and if they were printed and bound as they might be, and yet look well, thousands of copies would be purchased and read by those who are now unable to afford the expense.

This is an age of periodicals. A clergyman is expected to take those which sustain the views of his own denomination, he needs also a secular paper, and it would be very satisfactory and improving, if he could read some of the papers established to advocate the reforms that are in progress, and agitating the community, shaking, perhaps, his own parish to the very centre.

There are various benevolent objects, too, for which a clergyman must contribute something himself, or nothing will be done by his people. Now all these items, when added, amount to no small sum; and when the money for them is drawn from the purse, there will be little left to pay for standard works issued in the usual expensive style.

I know of no way to supply clergymen with the books which they need, so good as that of establishing ministerial libraries, which are to remain in parishes for the use of whoever is the minister. But such libraries must have additions. The people of country parishes find it hard work to raise the salaries of their ministers, and few will give money to purchase books for them. The ministers cannot urge them to do so, while the hire of which they deem themselves worthy is unpaid. Bread before books, they are obliged to say. They must live and dress according to the customs of the day, or be deemed niggardly by those who know nothing, and seem determined to know nothing, of the absolutely necessary expenses to which a minister is subjected. But notwithstanding the difficulties of establishing and increasing ministerial libraries, they deserve the patronage of all who are able to afford them aid. While ministers are so constantly moving from place to place, as they are at the present day, they are not likely to be burdened with many books. Could they be sure of finding a library in every place, they would be saved much expense and some trouble, and their hearers, probably, would be furnished with more nutritive mental food.

It has been suggested that one reason why some ministers are so often rotating is, that they do not replenish their spiritual store-houses as they should. The state of the times renders this not improbable. The exciting questions of the day do not require much study of standard authors to be treated in a popular manner. Much pastoral visiting is demanded in some places as a matter of course; and time is taken up in such a variety of ways, that little is left for close, patient study. But the minister must write and preach, or preach without writing, and the consequence is, a great deal of empty declamation upon such topics as are most likely to excite attention with little previous preparation. These topics, superficially treated, soon become stale, the people become dull, the minister is discouraged, thinks he is no longer useful, begins to complain, perhaps, and talks about leaving till, without any special difficulties, the people are glad when he is gone. Now if the minister, when indications of dulness in the people were perceived, had betaken himself to the study of some good old books, as well of some good new ones, the very topics that had become stale would awaken interest, and the dull fit of the people pass off.

But the minister must have books. He need not become a book-worm. That would spoil him in these days of outward action—yet books he must have, and if he can get them in no other way, he should follow your advice, Mr. Editor, "sell all that he hath and buy them."

In advertising books, the prices ought to be annexed. Clergymen cannot afford to buy books at any price which publishers may think fit to ask. They cannot decide about ordering a book till they know its price. The number of pages is a very uncertain indication of what a book may cost. In English advertisements of books, the price is almost always annexed. Why should not the same be done in America?

N. H.

NEW PUBLICATIONS.

Sermons on Christian Communion, designed to promote the growth of the Religious Affections, by Living Ministers. Edited by T. R. Sullivan. Boston: Crosby & Nichols.

This volume has been some weeks before the public, and has been advertised in our advertising columns, but no copy of the work having been sent in to our office until the present week, it has not been noticed among our "new publications." Nor can we do much more, for the present, than simply acknowledge its reception from the publishers. The design of the work is admirable, and we doubt not it is admirably executed, and will promote the best interests of our churches. We chanced to open at Sermon xviii, on Christian Education, and were pleased to see the idea of Dr. Bushnell's celebrated Book on "Christian Nurture" illustrated and urged in a sermon by Dr. Putnam, preached two years before Dr. Bushnell's book made its appearance.

Position and Duties of the North with Regard to Slavery.

This Reprint of an Article by Rev. A. P. Peabody in the Christian Examiner for July 1843, we hope is destined to a wide circulation. It has the thoroughness, the wide range, the comprehensive statement, the clear exposition, the Christian spirit, in which Mr. Peabody stands pre-eminent among the writers of the present day. It left its mark on the minds and hearts of those who read it on its first appearance. It will leave its mark wherever it is circulated and perused.

The Edinburgh Review. American Ed. Vol 28, No. 1. From T. Wiley, Jr.

The contents of this very interesting No. are Art. 1, Lamartine's History of the Girondins. 2, Thackeray's (M. A. Titmarsh) Writings. 2, Watt or Cavendish. 4, State of the Nation. 5, Humbolt's Cosmos. 6, the Irish Crisis. The Reviewer of Lamartine says that "he has shown that he possesses in an eminent degree one, at least, of the first qualities of a great historian, namely, the gift of stamping on the reader's mind a lively impression both of great transactions and of the men that bore part in them." The point of view in which the Historian looks at the French Revolution is that "far from branding it with a general character of irreligion, on account of the excesses of the mob, or of some few crazy fanatics of infidelity, he is rather disposed to regard the whole movement as one of a religious nature, having its origin in a deep, dim, but sincere determination to realize the spirit of Christianity in the arrangements of society, and the institutions of government."

Sketches by Rev R. Hoyt.—No. IX. The Blacksmith's Night. From Redding & Co.

This, which is the first specimen of the series we have seen, consists of a poem of thirty stanzas, occupying eight pages, 8 vo., beautifully printed in pamphlet form. Mr. Hoyt is indisputably a poet—though perhaps of more native beauty than grandeur; more felicity than power. We have seen his poems occasionally in the newspapers. There seems more conceit of fancy in the poem before us than usual. Where he attempts to be sublime, there is an appearance of straining after it; but in the element of pathos, and of beauty, he is at home. In the Blacksmith's Night, it is not the poet describing a blacksmith, but the utterance of a poet blacksmith, and would be very apropos coming from him yclept "the learned blacksmith." We allude particularly now to the conception of the Sun as a giant *smith*, and the glowing West as his *shop*, and the stars as the *cinders* thrown out from his ponderous anvil, as he pounds upon it with the old sledge-hammer Time.

Philosophy of Health. By L. B. Coles, M. D., Boston: W. D. Ticknor & Co., 16mo., pp 99.

We have some doubts about calling this book the *philosophy* of health, nor should we speak of it as a work of superior literary execution. But it is not necessary to be rhetorical in giving advice. Dr. C's book contains many useful directions and suggestions—barring its recommendation of a mere vegetable diet, which we have no belief in—and a good service would be done, if it could find its way into houses where the mantle-piece and closet are full of medicine bottles. There is indeed so much in the book that commends itself to every body's common sense, that though the mind may not be convinced of the utility or truth of every thing in it, no one can read it without benefit.

Treatment of Liquor Dealers. A Lecture delivered on Sunday evening, Dec. 19, 1847, in Nashua. By W. H. Ryder. 8vo. pp 20.

Mr. Ryder considers the Rum-seller responsible for the natural influence of his business, but regards his legal prosecution as a question to be decided as expediency shall dictate. If the law be applied, he urges that it should be applied in no spirit of revenge, but with right motives and with energy. The lecture is a useful one, and Mr. R. exhibits his subject in very interesting points of view.

The wrong member of Middlesex Bar, convicted of Perjury. By B. F. Clark, Pastor of the Congregational Church in North Chelmsford.

This is a novel case of a lawyer defended by a clergyman. Samuel Parker, Esq., the individual convicted, is a member of Mr. Clark's church. We fear that the publication of the pamphlet, under the circumstances, will only be an advertisement of the original alleged charge to multitudes who will be inclined to believe it true, rather than patiently sift the evidence to judge whether it be false.

The Massachusetts Teacher. Vol 1. Nos. 1 and 2. Messrs Sherwin, Bates, Northend and Philbrick, Publishing Committee. S. W. Bates, Editor of No. 1; Oliver Carlton, Editor of No. 2,—Semi-monthly.

This new periodical, which had its origin at the late annual meeting of the Massachusetts Teachers' Association, is to contain the experience and views of practical teachers. Subscriptions received at J. M. Whittemore's.

The Playmate, Nos. 5 and 6. From Crosby & Nichols.

The *moral* of Myrtil and Cloe is beautiful, and we wish every home that the Playmate visits, may be like that of little Lizzie, to which "the fairies that brought such good fortune, were Industry and Patience, Benevolence and Household Love."

Young American's Magazine. Edited by Geo. W. Light. Vol 1, No. 6.

This No. is embellished with the fine engraving of Franklin in Sparks' Memoirs of Franklin. Its contents are the Literature of Humbug; Obstacles to Universal Education, by Horace Greely, &c.—It is saying something of Mr. Light's Periodical, now-a-days, that it is *not* "the literature of humbug."

The Wreath of School Songs, consisting of Songs, Hymns and Chants, with appropriate music. Designed for the use of Common Schools, &c. To which are added the elements of vocal music. By Edward L. White & J. Edgar Gould. Boston: B. B. Mussey & Co.

This book has already been introduced with success, into several schools. We hope the time is at hand, when learning to sing will be as much a matter of course in our schools, as learning to read.

The Boys' and Girls' Magazine. Vol 1, No. 2.

The first article, the Magnetic Telegraph, presumes too much upon the young reader's ability to understand. The other articles, The Broken Window, Lord Nelson, A Residence among the Indians, &c., are highly interesting and useful.

Littell's Living Age, No. 196.

This No. contains the fine article on Lamartine's History of the Girondins, from the Edinburgh.

☞ We have received the Order of Services at the Installation of Rev. George F. Simmons, Springfield, Feb. 9, 1848. A friend present remarks that the occasion was very interesting, and the services appropriate. Mr. Peabody's Sermon was from Romans 8th, 6th—on the importance of the spiritual life. The charge by Dr. Walker was remarkable for its wisdom, and was given with earnestness and deep feeling. Among other excellent things, he spoke particularly of the application of religious truth—which he thought ministers had usually better leave to the consciences of their hearers. It is often said that the hearers are not Christians, and therefore incapable of making the application for themselves. If so, the minister should first endeavor to make them Christians.

The order of exercises was as follows:—Anthem; Prayer and selections from Scripture, by Rev. Crawford Nightingale; Hymn; Sermon, by Rev. Ephraim Peabody; Prayer of Installation, by Rev. John H. Morison; Charge, by Rev. James Walker, D. D.; Fellowship of the Churches, by Rev. Oliver C. Everett; Address to the Society, by Rev. Joseph Harrington; Hymn; Concluding Prayer, by Rev. Rufus Ellis; Benediction.

FOREIGN RELIGIOUS INTELLIGENCE.

ORDINATION IN THE ARMENIAN CHURCH. By request of the Evangelical Armenian Churches in Nicomedia and Adabazar, a council assembled in the former place on November 27th, for the purpose of ordaining Mr. Minassian Harootun as pastor over those two churches.

The council was composed of the Rev. Messrs. Dwight and Wood, missionaries of the American Board at Constantinople; Rev. Mr. Simon, pastor of the First Evangelical Armenian Church in Constantinople; Mr. Tuteos, delegate from the same Church; Deacon Harootun, delegate from the Church in Nicomedia; and Deacon Stepan, delegate from the Church in Adabazar. Mr. Simon was chosen Chairman, and Deacon Harootun Scribe.

The examination of the candidate took place on the evening of the 27th, in the presence of a good portion of the congregation. The chief topics of inquiry were—his Christian character, his views in entering the ministry, and his doctrinal knowledge of the Bible; on all which points the Council were fully satisfied, and voted to proceed to his ordination on the following day, at ten o'clock, A. M.

Mr. Simon preached the sermon from 1 Cor. iii. 10, and also made the consecrating prayer—assisted in the imposition of hands by Messrs. Dwight and Wood; Mr. Wood gave the charge to the Pastor; Mr. Dwight delivered the address to the people; and the Pastor pronounced the apostolic benediction.

About one hundred persons were present, and gave the most manifest tokens of the deepest interest in the services. The singing was by the whole congregation, raising their united voices to the tune of Old Hundred, St. Martin's, and other sacred airs which long association has rendered so justly dear to us. They have been called to suffer much for Christ; but now, by the gracious providence of God, they are permitted to live in peace, the Turkish authorities having interposed between them and their fanatical persecutors, and having decided that they, like all other Christians in the country, shall have the privilege of worshipping God according to the dictates of their own consciences. [Puritan.

THE ARMENIANS. Mr. Johnston, a missionary of the American Board, writes from 'Aintab, October 29th, that he had from thirty to fifty Armenians at his room every evening; and the interest shown by them was truly encouraging. Three days in the week he had meetings of women, of whom from ten to fifteen attended, and the interest which they manifested was quite equal to that of the men. Mr. Johnston thought that at least twelve of the men gave evidence of piety, and as many more seemed not far from the kingdom of heaven. Kevork Vartabed had been enabled to revive his school, and had thirty pupils, of whom a few were from families not professing to be Protestants.

CHINESE. The American Baptist Missionary Society employs ten Chinese colporteurs in distributing Christian books among their countrymen, partly at the expense of the American Tract Society. The London Tract Society have now one colporteur at Canton, one at Hong Kong, and another at Shanghae, the last of which is supported by the Rev. John Angell James, of Birmingham, as "his representative in China."

DECLINE OF SUPERSTITION. The Rev. Dr. Scudder, in a letter from Madura, says:—It is a pleasing circumstance that the abominable rites of the heathen are generally coming to an end. The Governor-General of India has lately published a proclamation prohibiting the burning of widows within the territories of the King of Scindiah. "The political agent of Jeypoor, having collected the Shastrees priests, made inquiries of them respecting suttee, and they said that the custom was iniquitous, and then this custom was prohibited by the Jeypoor Government."

GENEVA EVANGELICAL SOCIETY. A letter from the Committee of the Geneva Evangelical Society, signed by Professors Gaussen and D'Aubigne among others, to the Rev. Mr. Lorimer, of Edinburgh, represents that Society as in great want of immediate assistance. It is now in debt in the sum of 96,193 francs—nearly 40,000 francs more than a year ago, occasioned by the Society's increased labors, and especially by the derangements caused by the late war. Unless speedily relieved, the Committee apprehend that the excellent theological school, which has been the means of so much good, will have to be closed. The appeal to the Scottish churches is impressive, and a strong sympathy seemed to be awakened.

RECOGNITION OF PROTESTANTISM BY THE SULTAN.—*Constantinople*, Dec. 15, 1847. The annual festival of the Turks, called *Courban Beiram*, or "Feast of Sacrifices," was made memorable this year by the issue of an Imperial Order, constituting the Protestant subjects of the Empire into a separate and independent community, like that of the Armenians, Greeks, and Latin.

STATISTICS OF ENGLISH CHURCHES. *The Church of England* have 11,825 churches and chapels; which is 3,331 more places of worship than are possessed by all the other denominations in the Kingdom united. But, of the parishes of the Church of England, according to the Report of the Commissioners on the Poor Law, 1,827 contain a population of only 100 souls or less each; 511 of them contain from 20 to 50 souls only; 145 of them from 10 to 20 souls; and 54 of them from 2 to 10 souls; and 4,511 of these parishes have a population of only from 100 to 300 souls each. The revenues of the clergy of the Church of England and Wales exceed £10,000,000, or about fifty millions of dollars.

The United Brethren or Moravians in Great Britain have only about 2,000 communicants; about one in every *twenty-five* of their active and talented members being sent out as missionaries. The denomination have 42 missionaries in the three Danish West India Islands, having under their instruction 9,570 negroes; in Jamaica they have 35 missionaries, instructing 13,782 negroes; in Antigua, 27 missionaries, and under their care 10,022 negroes; in St. Kitts, 10 missionaries and 3,911 negroes; in Tobago, 6 missionaries and 1,243 negroes; among the Greenlanders, 24 missionaries, instructing 1,878 persons; in Labrador, 30 missionaries and 1,167 Esquimaux; in North America, 10 missionaries, among the Delaware and Cherokee Indians; in Surinam, S. A., 41 missionaries, laboring among 11,442 negroes; in South Africa, 47 missionaries, laboring among the Hottentots and Tambookies and Fingoes. They are about to establish missions, also, in the Caffre country, S. Africa, among the Indians on the Musquito Shore, and in New Holland. Total number of missionaries, 282; converts, 64,268.

The Wesleyan Methodists Conference had 364-012 members under their care in England and Ireland, in 1847; in all other parts of the world the Conference have about 122,002, making a sum total of 486,014. The funds of this body have been estimated at upwards of one million pounds sterling, or nearly $5,000,000. The ordinary annual expenses of the Conference for 1846, as stated in the annual Report, was £111,534, and the amount of regular and miscellaneous receipts were £115,762.

The Methodist New Connexion, have in England, Ireland and Canada, 19,289 members. And in England and Ireland, 35,907 Sabbath School Scholars. Their Jubilee Fund amounts to £20,000.

The Wesleyan Methodist Association have 20,105 members of Society. Their Sabbath School Scholars amount to 41,550.

The Primitive Methodists. The whole number of members, including home and foreign missions, is 86,795.

The Bible Christian Connexion, founded in 1815. Members of societies, 13,553; missionary stations, 37; missionaries, 61.

The Baptists, have about 209,672 church members. They have, besides their regular churches, about 756 village stations. Their Sunday School scholars amount to 93,435. They have 249 missionary stations and sub-stations; and a total of members in their missionary churches, of about 36,463. The total receipts of the denomination for missionary purposes during the year, is set down at £28,223.

The Presbyterian Church in England have six Presbyteries and 77 churches, all in one Synod.

Lady Huntington's Connexion have 80 ministers and 39 chapels; being one of the smallest denominations in England. [Trav.

COMPLIMENT TO AN AMERICAN CLERGYMAN. On thursday evening, a tea party took place at Mr. Lascelles' room, Great Richmond street, in compliment to the Rev. Stephen H. Gloucester, colored minister, of Philadelphia, United States, for the purpose of bidding him farewell previous to his return to his native country. The rev. gentleman is a Presbyterian clergyman, having the pastoral charge of a colored community in Philadelphia, and has been engaged in this country on a mission for the purpose of procuring funds to aid the spread of the Gospel amongst his brethren in America. There were about 160 ladies and gentlemen present, the greater portion of whom belonged to the Established Church.

The room was decorated with flags, &c., and a band of musicians occupied the orchestra, whose performances contributed much to enhance the pleasure of the company and give animation to the proceedings. The repast of tea, and its accompaniments, being concluded, a sale of some articles of fancy work took place. These had been made by a number of ladies, and presented for sale in order that a small sum might be obtained, to be laid out in the purchase of a present to be forwarded to the Rev. Mr. Gloucester's wife and family. The amount realized was about 18*l*. At the request of the company, Mr. Gloucester explained the mode of instruction which he adopted amongst the colored people of America, illustrating his observations by various sketches produced by the aid of a magic lantern. He expressed himself much gratified at the kind treatment he had met with amongst all parties, and said he should have it in remembrance when he returned to his native country. Several gentlemen then addressed the meeting, after which the company retired. [Liverpool Chronicle. 15th.

MONTHLY CONCERT.—The intelligence communicated at the last monthly Concert by the Secretaries of the American Board was as follows:—

SANDWICH ISLANDS.—A communication from Dr. Hitchcock was read, illustrating the practical benevolence of the natives. Dr. H. is on the Island of Molokai. The people of this island are all of them very poor, and it is very difficult to realise with what they have to contend; and yet they have supported two missionaries, for two years past, and contributed $200 for foreign missionary purposes, at their monthly concerts. Their Churches contain about seven hundred members, the majority very poor. Their best men are not able to lay up over ten dollars per year.

They also had a Temperance Juvenile festival. It was our annual celebration, and formed from the several schools, numbering over one thousand, and making a procession half a mile long. They marched to the music of Temperance songs, as sung by juvenile voices, to the church, where speeches were made by the King, Premier, and other officers of State. Schools and houses of worship well filled. Order prevails as a natural consequence.

MADURA STATION.—Letter from Dr. Scudder gives an account of the sacrifice of two human beings at Bombay. British influence, however, is rapidly increasing, and it is seen not only in the improved condition of the people, but in the suppression of cruelties in their form of worship.

CONSTANTINOPLE.—[See account in previous column.] The toleration of Christians was obtained chiefly through the influence of Lord Cowley, of the British Government. The interest felt by this gentleman, and also Sir Stratford Canning, in the cause of true religion, should excite the gratitude of all who love our Lord and Saviour. The translation of the order from the Sultan was read, giving to the Protestants full and free liberty in all their temporal and religious affairs.

MALTA.—Dr. King, in a letter dated Dec. 27, gives an account of the formation of a Church at this place, called the Italian Church, in distinction from the Romish Church. There were seven Priests present, seceders from the Romish Church. The character of the church is such that he can wish it the utmost success. After a few remarks by Mr. Blagden in regard to the churches formed on heathen ground, and the blessedness of laboring in such a work, the meeting closed. [Whig.

GENERAL INTELLIGENCE.

RIOT AT DARTMOUTH COLLEGE. In chronicling the following, what would be said of us if we were to hold it up in disparagement of the government of the College? or as the fruits to be expected of an Orthodox administration? And yet it would be as just as the proceedings of some of our Orthodox neighbors who set forth every disturbance at Harvard as the consequence of Unitarian maladministration. It may be said without fear of contradiction, that there is not a college in New England where there has been less disturbance than at Cambridge. When has there been at Harvard anything to compare with this riot at Dartmouth?

There was quite an excitement in Hanover last week, in consequence of outrageous and most disgraceful proceedings of some of the students of the University. They tore the blinds from the Church, broke open the vestry, into which they entered, and committed wanton injuries upon the pulpit, cushions, &c., to the value of more than a hundred dollars, shivered the lamps, spilling the oil over the floor and carpets, &c. It was apparently a drunken frolic! and it would have been no more than justice if those engaged in it had been turned over to the severity of the law, instead of being subjected to academical strictures, and nominal fines. "To this complexion we must come at last"—so rapid is the march of mind and morals in these days. [Jour.

DISCIPLINE AT HARVARD UNIVERSITY.—Hon. Edward Everett, President of Harvard University, in his Report to the Board of Overseers of that Institution, thus remarks:

"The Appendix to the present Report contains the usual summary statements on this subject. In reference to attendance on the devotional exercises and literary duties of the institution, it would appear, on comparing these with similar statements of former years, that there has been decided improvement during the past year. The number of unexcused absences was perhaps never less; and this has been owing, not to greater laxity in enforcing the laws, but to a more general and regular attendance."

In regard to the disturbances at Harvard, he recommends that in future those guilty of them should be *amenable to the laws of the land*. Such a course would, we believe, be very effectual in promoting the peace of colleges, and exercise a salutary restraint upon the young men who feel that they cannot graduate with honor unless they have been engaged in some scrape. He then proceeds:—

"Although the College has of late, upon the whole, enjoyed a degree of tranquility and order unknown, as the President is informed, for many years before, yet there has, perhaps, been no month nor even week, in which some matter connected with discipline has not pressed painfully on his mind, and no academic term in which much of his time has not been occupied by inquiries of the most disagreeable nature.

It is sometimes vaguely said, that the disorders which so frequently prevail at colleges are but the effervescence of youthful spirits—a kind of innocent mischief, which ought not to be viewed with deep concern, nor allowed to cause anxiety and distress to those entrusted with their government. This remark, the President admits, may be correctly made of *some* of the irregularities which take place at places of education; and as far as his observation goes, such irregularities are looked upon with due indulgence. It is no doubt the *quasi* toleration in places of education of what is tolerated nowhere else, that perpetuates conduct on the part of young gentlemen at college of which out of college they are never guilty. Is it not time that they were taught that they are not only in theory but in reality amenable to the laws of the land, and that it cannot be permitted to them to commit crimes and misdemeanors and call it sport? Is it not time that young men pursuing a liberal education were effectually admonished, that they must not expect impunity from what is really an aggravation; that there is but one law and one justice for all classes of the community; and that they are not to escape with academical censures for grave offences, which would send a friendless vagrant to the house of correction or the State's prison?

The President is apprehensive, that these views are not fully in accordance with public opinion; but he is persuaded that till they are adopted and acted upon, all material elevation of the character of our collegiate institutions is out of the question. If there were no other reason for this, it is impossible that heads and instructers of colleges should perform their duties as such with alacrity and success, while they are compelled to occupy themselves for a considerable part of their time, in the appropriate functions of a police magistrate; functions not discreditable in those to whom the law confides them, but equally humiliating and harassing to the instructers and governors of a literary institution; to whom, moreover, the law has given no power for their effectual performance."

REBELLION AT MIAMI [PRESBYTERIAN] UNIVERSITY. For several days past we have heard rumors of a serious difficulty between the faculty and students of Maimi University. A friend at Oxford informs us that the difficulty originated from the students, or a portion of them, "barring out" the faculty, because the latter refused to grant them some slight indulgence, which they petitioned for, and accompanied the rejection of the petition with some remarks considered highly offensive. At successive meetings and consultations of the Faculty, occupying portions of two or three days, between forty and fifty of the students were either suspended or dismissed, and a meeting of the trustees called to take place some time this week. So the matter stands. [Cincinnati Atlas.

CASE OF HUNNEWELL. However one may regard the question of the total abolition of capital punishment, he cannot but approve of the decision of the Governor, by which the sentence of Hunnewell is commuted to imprisonment for life. There was the fullest evidence on trial, that the unhappy man had never been under any other than the worst of training from his infancy; that he had been the child of sin and neglect; that not possessing by nature the average capacity of intellect or morals, he had grown up under influences which contributed to stupify even what little he originally had. Dr. Hooker in particular, the physician of the prison at Cambridge, and who knew Hunnewell only in prison, testified that he "was only simple and harmless, and remarkably obedient. He could not learn to do the easiest part of brushmaking, commonly learned in two days by others. Not disposed to escape from prison. Had not sense enough to be otherwise than peaceable. Sometimes went out of the prison on errands.—Would do no harm at the State Prison if sent there." His opinion formed from several years acquaintance placed him not many removes from idiocy.

GENERAL COURT. In the House, Jan. 31, the following order, offered on Saturday by Mr. WARNER, of Wrentham, came up in course, and was adopted: That the Committee on Education ascertain from the President of the several Colleges in the Commonwealth, the amount of gifts, bequests, or grants they have received since their establishment, the amount of present available funds for education, the value of their buildings and grounds, however used, the number of volumes in their Libraries, value of their philosophical apparatus, and the number of under graduates at present.

In the House, Feb. 1, the report (inexpedient to legislate) on an order respecting the sale of intoxicating drinks, after some discussion, was referred to a special committee.

Feb, 2, At 12 o'clock, the Senate took the question on the acceptance of the report of the Committee upon that portion of the Governor's Address relating to the Mexican war, by yeas and nays—yeas 35. nays 1.

CONGRESSIONAL, THURSDAY, JAN. 27. In the Senate, the ten regiment bill was taken up. Mr. Phelps, of Vt., went into a calculation to show the effect of the war upon the financial and commercial affairs of the country. He estimated that up to the 1st of July last the Treasury had fallen in arrears from the commencement of the war, $68,000,000. At the close of the present year this arrearage would be increased to not less than 80,000,000.

He then examined the estimate of the Secretary of the Treasury for future revenues, all of which were too high. Having made deductions from each item in the Secretary's calculations, and having shown how the estimates of expenditures for the next two years may be expected to fall below the actual amounts required, he concluded that the Secretary had over estimated the receipts for the next year about $17,000,000, and underrated the expenditures $22,000,000.

He did not believe that the money asked for could be obtained by loan of Treasury notes. The amount of specie now in the New York banks did not exceed $5,000,000. The Boston banks held about $4,000,000, and the Baltimore banks $2,000,000. It would be impossible for Government to find $20,000,000 in specie, and nothing else would be received for the proposed loan. The very large investments recently made in Government stock, railroads and manufactories, had absorbed most of the active capital of the country. The money market is now unusually stringent, and specie is leaving the country in large amounts by every packet.

This state of things is likely to continue as long as the war continues. Our stocks are rapidly depreciating in value. Our Government cannot get money from abroad, because other nations have no money to spare; and if they had, they have no sympathy with us in this war, and would not aid in its prosecution by advancing money for that purpose. In every point of veiw, he could see only an embarrassed Treasury and a distressed community.

The correspondent of the Journal of Commerce gives the following sketch of the view advanced by Mr. Rhett:

"Mr. Rhett, in his speech to-day, made a new point, to wit, that in no possible way can the President of the United States begin a war; that under the Constitution of the U. States, the President can never declare or begin a war,—and that all assertions to that effect are necessarily erroneous. War was not mere fighting. There could be no war until the the war-making power acted. The Constitution had not left it in the power of the President to declare a war or make a war. The Constitution intended that a war, affecting the interests of all, should be declared by all. Suppose we had a President bad enough or wicked enough to invade the Canadas with the U. States army. It would not be war. The act might be denounced by the war-making power. The battles of Palo Alto and Resaca del Palma were not war. They were merely collisions of arms. There could be no war until Congress recognized it. He maintained that the declaration that the President had made war, was a constitutional untruth.

Mr. Ashmun put the question. Did not the bill which you all voted for, declare that the '*war existed*!'

Mr. Rhett. Yes:—but it does not matter in what form the act of war-making is exercised. The point is, that the war could not exist until legally recognized by the war-making power—no matter in what form it acted. The position that the President made the war could not be maintained without obliterating a part of the constitution. The fact was that the argument was used by gentlemen, not because they believed in it, but for the purpose of deluding and influencing the popular mind.

Mr. Vinton. But the President commenced hostilities by sending troops to the Rio Grande, without authority.

Mr. Rhett. Hostilities are not war. War could not exist in a constitutional sense, till Congress acted.

Mr. Rhett also said that Congress had the right now to control the objects of the war, and the extent to which it should be carried on."

MR. PALFREY. An occasional correspondent of the *Chronotype*, writing from Washington under date of January 5th, describes the reception of Mr. Palfrey's speech as follows:—

I have been here over a week, and do not find much to report of a political character that you have not probably received in the usual channels; decidedly the occasion most worthy of remembrance, was the speech of the truly *patriotic* Palfrey. A friend of mine, a member of the House, who sat near him while he was speaking, informs me that it was especially interesting to witness the eagerness with which the Southern men crowded around his seat, and listened to his discourse, and as frequently, in his usual happy *philosophical* manner, he would illustrate some of their weak points, particularly those of Clingman, in his famous historical *expose*, they were unable to contain themselves, and slapped their sides in childish glee! It was, he said, the first Anti-Slavery speech that he ever saw slaveholders listen to patiently. I think it proves how much more *true wisdom* joined to a warm heart can effect than the most extravagant zeal, even in cases of great extremity. But this speech of Dr. Palfrey's is deeply interesting to all lovers of humanity, and in this aspect it proves most conclusively that progress has actually been made in the place where for a long time absolutism in its worst form seemed the only ruler

VOTE ON THE DIRECT WAR TAX.—The recent action in Congress, in voting down Mr. Wilmot's proposal for a direct war tax, is very significant. To have voted a direct tax for the support of the war and the payment of the debt incurred by this war, would without doubt, have exerted an immediate and most powerful influence in bringing hostilities to a close. This was asserted, and we believe admitted, on the floor of the House. But, when put to the test, the love of peace was not found sufficiently strong to resist other influences of a party nature which were brought to bear on the question.

The Massachusetts delegation was divided in their votes; Messrs. Ashmun, Rockwell, Palfrey and Grinnel, to their honor, voting for the tax, and Messrs. Adams, Hale and King against it. [*Traveller*

HON. J. P. HALE.—We present to our readers some extracts from this gentleman's letter, under date of Jan. 1st, 1848, on accepting his nomination as candidate for the Presidency, by the Liberty Convention at Buffalo. If he has the grace to adhere to them, and we think he will have, he will be more consistent than some of our honorable politicians.

In announcing to you, sir, as the official organ of that body, this result to which I have come, allow me to add, that as that Convention before its adjournment made provision for the assembling of another of a similar character, should unforeseen contingencies and emergencies render such a step proper, nothing would be more grateful to my own feelings than to find the good and true of every party, forgetful of the petty differences which have hitherto divided them, uniting together in one strenuous and energetic effort to redeem the Government of the United States from the reproach to which it is now justly subject, for its support of human slavery, and the present unjust and aggressive war it has so wantonly commenced, and is so relentlessly prosecuting for its extension and perpetuity.

Whenever such a movement shall be made in good faith and earnest purpose, I shall be most glad, with the consent of those friends who have placed my name before the people, to enrol myself among the humblest privates in the hosts who will rally under such a banner. I am not without hope that such a movement may yet be made.

If it be asked, whether I am ready to co-operate with those who, by independent, organized and individual action, are striving to carry out certain principles, such as those embodied in the resolutions of the Buffalo Convention, who desire to withdraw from the institution of slavery that support which it unconstitutionally receives from the General Government, and seek its termination by federal action where it exists by federal jurisdiction, and State action, where it exists under State authority, so that our Declaration of Independence shall be something more than rhetorical flourish, and the preamble of the United States Constitution, which declares, among other things, that it was ordained to 'secure the blessings of liberty to ourselves and our posterity' no longer be a cruel mockery, then do I belong to such a party. But if it be supposed or intended that there is to be any magical influence in the name of 'party,' so that by joining it I thereby subject my conduct to the supervision or direction of its officers or committees, then I say, most emphatically, I do not belong to any such a party.

To my mind, the great evil of the present day, and of our country, eminently is this universal disposition to merge the responsibilities of individual character in the irresponsibility of a party. Were it not for this, we could have a permanent and honorable peace with Mexico in less than three months; but in their blind partizan devotion, men forget that there is a God higher than the party, or a rule of morals other than political expediency.

We would present the following to show the evil of promiscuous alms-giving, and the utility of such arrangements as those of our Ministry at large at their office.

CHARITY ABUSED. Two stout, able-bodied young men were arrested lately in Blackstone street, by Constable Cook and Jones, under suspicion of having stolen a large quantity of second-hand clothing, which they had brought to a shop in that street to sell. They was conveyed to Constable Clapp's office, where they finally confessed by what means they came in possession of such a large quantity of miscellaneous second-hand articles. It appears to have been a systematic attempt to raise the wind in a new and ingenious manner. They hired a horse and wagon in this city, in which they visited Charlestown, Cambridge, Roxbury, and other adjoining places, and at the residences of the inhabitants [illegible] house and home in Milford; that they both had families, and five sisters depending on them for support, and that they saved nothing but what they stood in, (they being dressed in flannel drawers and thin overalls, which looked rather shivery for this season.) Any one who doubts the charitable nature of the much abused Yankee nation, should visit Constable Clapp's office and, see the enormous heap of clothing which they obtained, numbering several hundred articles, and valued at one or two hundred dollars. They gave their names as Marston Withem and Will-Hatch alias Patch. They both belong in Sharply, Maine. The officers this morning carried them before Justice Willard, of Charlestown, who sentenced them to three months imprisonment in the House of Correction as begging impostors.

PREJUDICE AGAINST COLOR NOT INVINCIBLE.—The printers of Rochester had a grand celebration on the 17th of January, in honor of the birthday of Franklin. Among the persons who sat down with the gentlemen of the quill, was Frederick Douglass, once a slave, but now a freeman and an editor. A toast was given to him by one of his white brethren, that 'we recognize in the genius and cultivation of this orator and philanthropist, good augury of the elevation of his race.' Mr. Douglass made a very happy response, and gave the following sentiment:—'Gentlemen of the Rochester Press: Promoters of knowledge, lovers of liberty, foes of ignorance, despisers of prejudice, may you continue to give to the world noble examples by a free and intelligent union of black with white.' Another colored man, the publisher of the North Star, was also present, and offered a toast. Such a reception of colored men by the editors and printers of Rochester, speaks well for their intelligence and liberality, and indicates that the common prejudice against color is not altogether invincible. [Sabbath Recorder.

A BAND OF BROTHERS. Hon. Wm. B. Calhoun, recently elected Secretary of this Commonwealth, is a brother of Chas. Calhoun, Secretary of the Senate of Massachusetts, and of Hon. Andrew H. Calhoun, Secretary of the Senate of New York—all whigs. Another brother, James Calhoun, was a locofoco candidate for the 7th (the only whig) district in Illinois, where he holds a highly lucrative post as Clerk of the Courts. Another brother resides in Cincinnati, another in New York, both merchants, we believe, and still another, Rev. Simeon H. Calhoun, is the eminent and devoted missionary to Syria. [Springfield Gazette.

THE GOLDEN WEDDING. An aged couple of Germans in Cincinnati who had lived man and wife for fifty years, in happy peace and quiet, without a jar or connubial contention, rode to town from Lick Run, Mill Creek township, dressed in bridal garments. The gay old couple were preceded in their bridal march by a band of merry music, and the whole train drove up to the door of a justice of the peace, where the marriage ceremony was performed. This with the Germans, is what is called the "Golden Wedding," and is frequently practiced when man and wife have held a matrimonial connection for fifty years.

REV. THOMAS H. SKINNER, D. D. was on Monday elected Professor of Sacred Rhetoric and Pastoral Theology in the Union Theological Seminary of this city.

We understand that the Professorship has been endowed, and that Dr. Skinner will resign his pastoral charge, and enter upon the duties for which he is so eminently qualified.

Dr. S. formerly held a similar office in the Andover Theological Seminary. [N. Y. Observer.

ABD-EL-KADER. This celebrated Arab chief "after a gallant struggle of nearly twenty years, distinguished by undaunted courage, indomitable endurance and consummate skill, overwhelmed by numbers, not conquered—has given up the contest, and surrendered to the French, only stipulating to be sent to Cairo or St. Jean d'Acre. The French government will pay no regard to these stipulations, though a Prince of the blood is a party to them. This event establishes the security of the French dominion in Africa, for deprived of their brave and chivalric leader, the Arabs will now probably give up the hope of making any effectual head against the invaders.

The Emir is to be transferred to Fort Lamalgue, with his mother, his three children, and his brother-in-law, Mustapha Ben Teham."

MASSACHUSETTS STATE PRISON. The whole number of convicts in the prison during the year ending Sept. 30th, has amounted to 376; the whole number received during the year was 123; discharged, 88; leaving 288 in the prison at the end of the year. Sentenced for life, 18; for ten years, 13; for five years, 20; for one year, 26. Of these, 67 were committed for larceny; 26 for burglary; 30 for shop breaking and larceny; 15 for breaking and stealing from a dwelling house; 6 for murder, their punishment being commuted to imprisonment for life; 4 for assaults with intent to murder; and 5 for manslaughter.

Of the 123 convicts received during the year, 52 were convicted at Boston: 38 were foreigners, 18 of whom were Irish. There were 19 recommitments, 14 second comers, 4 third comers, and 1 fourth comer.

There has been no death, no escapes, no outbreaks, no resistance of authority and but few violations of the rules of the prison. A mild and kind course of discipline has been pursued and with great apparent success. Opportunities are afforded the prisoners for self-improvement, by reading, writing, cyphering, music, &c. There is a library of about 500 volumes, to which the prisoners have access; there is also a Sabbath School among them, and a Society for mutual aid and improvement; public worship is maintained on the Sabbath, and morning and evening devotional services are attended every day—the effects of all which have been very advantageous, many of the prisoners having been apparently greatly improved and most of them benefitted.

The whole expense of the prison during the year, has been $32,271 71; the earnings of the prison $32,397 97; leaving a balance in favor of the prison of $126 26. The earnings have been larger this year than in any previous year since the present Warden has been in office. [Trav.

TEMPERANCE AND THE CHOLERA. It is an important fact that the Moravian settlement of Sarepta, on the river Volga, has again, for the second time, escaped the visitation of the cholera, whilst the disease has prevailed all around it. This is supposed to be the result of the well-known temperance and cleanliness of the Moravians, who rival the Society of Friends in both these qualities.

ROBERT MORRIS, Jr., a colored man, admitted to the Bar some time since, made his appearance in the Court of Common Pleas, this morning, as counsel in a case about to be tried. The counsel opposed was Hon. J. C. Park. [Boston Trav., 21st.

REDUCTION OF WAGES. The manufacturers are beginning to reduce the wages of their operatives. The Lawrence, Suffolk and Tremont mills at Lowell and the Stark mills at Manchester, have already adopted this course, as the only one to save them from continued losses in their business. [Trav.

IMPORTANCE OF ACCURATE DEFINITION. "The jurists of England defined a navigable river to be one in which the tide ebbs and flows. This definition was good enough for England, because all her navigable rivers are also *tide-water* rivers. But in America there are a thousand streams in which the tide ebbs and flows, which, however, are so small that a boy may leap over them, and according to English law these fingers of the sea are navigable rivers. We have streams, too, 'into which all the waters of England might be poured without raising their level a single foot,' which, however, are not tide-water streams, and of course according to English law are not navigable; therefore the Mississippi, the Missouri, the Ohio and Connecticut are not orthodox rivers, so long as they contravene the 'venerable standards' in admitting navigation and excluding tides. Now there are many theological doctrines in which there ought to be plain sailing, but which are made unnavigable by a similar transfer, to one thing, of terms which were meant for another." [Prof. Park.

For the Register.

OBITUARY.

Lines on the death of Miss H. S. W. Endicott, aged 16 years and 8 months.

A form there was, a lovely form,
Fair as the dawning day;
But in her girlhood's sunny prime,
She's "sadly passed away."

The rainbow tints of early life,
Painted her future sky;
Hope sang her syren song of peace,
Nor whispered— [illegible]

Pleasure her golden cup had filled,
And twined a rosy wreath,
To deck the brow of beauty's child,
Who coldly sleeps in death.

Yes, she is dead! the cord is loosed,
That bound her spirit here;
But she hath joined the angel band,
In yonder glorious sphere.

As fade the streaks of evening light,
Along the western sky;
As sinks the star on ocean's bed;
So did this loved one die.

Her absence makes "an aching void"
In many a sorrowing heart;
And from the "fount of sympathy,
The gushing tear-drops start."

But he who wounds will kindly heal,
His promise has been given,
That they, who seek him here on earth,
Shall find their rest in Heaven.

East Boston, Jan. 18th, 1848.

(☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, for public worship, to be conducted by clergymen in the city and vicinity.

(☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the Society.

(☞ The Sunday School connected with the Society worshipping in the Suffolk Street Chapel, under the pastoral charge of Rev Samuel B. Craft, will celebrate their Eighth Anniversary next Sunday Evening. Services to commence at 7 o'clock precisely. feb12

(☞ DUDLEIAN LECTURE. The Annual Lecture delivered in the College Chapel at Cambridge, on the foundation of Judge Dudley, will be given the present year, by Rev Dr Gilman of Charleston, S. C. The subject,—"Revealed Religion."
Cambridge, 8th Feb. 1848. feb12

(☞ J. B. GOUGH on Temperance, Sunday Evening, 13th inst, in Tremont Temple, 7 o'clock.
"Oh ye *traders* and ye *capitalists*, ye men who sell or who suffer to be sold where you might prevent it, that which under the circumstances in which it is sold, you know must produce an unspeakable amount of evil; think, think of what you owe to yourselves." [Rev E. S. Gannett.
M. GRANT, Pres. B. T. A. Society.
F. R. WOODWARD, Sec'ry. feb12

(☞ REV. C. SPEAR, will deliver two Discourses in the Unitarian Church at Bolton, next Sabbath, (Feb. 13th,) on the Reformation of Criminals. feb12

(☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society, acknowledges the receipt of Ten Dollars by a letter from Willard S. Felt, New York, contributed by the children of the Sunday School connected with the Church of the Messiah, in that city, (Rev Dr Dewey's), to constitute RICHARD WARREN, Esq., their Superintendent, a Life Member of the Society.
Boston, 11 Allen St., Feb. 12, 1848.

(☞ The undersigned being about to enter upon his mission for the circulation of Channing's Works, requests all his letters to be directed to East Lexington, Mass. He wishes to have it understood that he is ready to preach *gratuitously* in all cases whenever he can do so without interfering with the other main object of his mission.
Any information that may tend to aid him in his efforts will be thankfully received.
HERMAN SNOW.
East Lexington, Feb. 12, 1848.

(☞ The Ministers at Large gratefully acknowledge the receipt of sundry supplies of valuable articles of clothing, designed for distribution among the poor under their care, contributed by the obliging kindness of the Ladies of the Rev Dr Lamson's Society in Dedham. feb12

(☞ The Treasurer of the Book and Pamphlet Society, acknowledges the receipt of a Donation of Fifty Dollars, from John D. Williams, Esq.

MARRIAGES.

In this city, 2d inst, by Rev Mr Gray, Mr Walter B. Turner to Miss Isabell H. Green of Boston. Mr Benjamin F. Campbell to Miss Priscilla D. Seiders.

2d inst, by Rev Dr Frothingham, John A. Blanchard to Georgiana, daughter of Nathaniel Goddard, Esq.

6th inst, by Rev Mr Waterston, Mr Azel E. Steele to Miss A. Maria Hall. Mr Charles E. Jones to Miss Emily F. Porter of this city.

In Springfield, by Rev Rufus Ellis, Mr Wm Brinsmade of Norwalk, Ct., to Miss Charlotta Blake, youngest daughter of Col Harvey Chapin, Postmaster of S.

In Nashvile, N. H., 15th ult, by Rev Mr Bulfinch, Mr Moses W. Hooper to Miss Mary Jane Pressey, both of Lowell.

DEATHS.

In this city, 2d inst, of croup, Julia Frances, daughter of Elliot and Hannah Gammon, 4 yrs 8 mos.

26th ult, Mrs Elizabeth McMahon, (formerly Mrs Mott, female physician,) wife of Mr Edward McMahon, 45.

In Saugus, 22d ult, Mr Ira Draper, 83.

In Providence, Jan. 30, Dr John H. Anthony, 41.

[From the Boston Evening Traveller, January 6, 1847.]

IT is perhaps but an act of justice to the proprietors of Wistar's Balsam of Wild Cherry for us to say, that our personal experience in the use of this article has impressed us most favorably. One of the proprietors of the Traveller was entirely cured of a severe cough of four months continuance, by the use of this Balsam; and several of our friends and acquaintance, who have tried the article, have found it of great service in relieving them of severe coughs and shortness of breathing, with which they had been afflicted.

Be not deceived, remember that spurious imitations, and other preparations of *Wild Cherry* abound throughout the land, but it is Dr WISTAR'S that has performed so many cures, therefore buy no other but the genuine, original Balsam of Wild Cherry, signed I. Butts on the wrapper.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 133 Washington street, Boston, and by Druggists generally. feb12

SUBSCRIPTIONS

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POETRY.

THE REWARD.

BY J. G. WHITTIER.

Who, looking backward from his manhood's prime,
Sees not the spectre of his misspent time;
And, through the shade
Of funeral cypress, planted thick behind,
Hears no reproachful whisper on the wind
From his loved dead?

Who hears no trace of Passion's evil force?
Who shuns thy sting, O terrible Remorse?
Who would not cast
Half of his future from him, but to win
Wakeless oblivion for the wrong and sin
Of the sealed Past?

Alas, the evil, which we fain would shun,
We do, and leave the wished-for good undone;
Our strength today
Is but to-morrow's weakness, prone to fall;
Poor, blind, unprofitable servants all,
Are we always.

Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellow men?

If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin;
If he hath lent
Strength to the weak, and, in an hour of need,
Over the suffering, mindless of his creed,
Or hue, hath bent:

He has not lived in vain: and, while he gives
The praise to Him in whom he moves and lives,
With thankful heart,
He gazes backward, and with hope before,
Knowing that from his works he never more
Can henceforth part.

For the Register.

CHANGE IN THE SEASONS.

Has Nature a new sympathy with man,
That in this northern clime the pansies bloom
To deck the opening year with summer flowers?
In mid December still the fields were green.
On my walk I found the dandelion
Full-blown and bright as when it comes in Spring,
And sprinkles all the mead with yellow gold.
The apple blossoms, early shrubs have leaves,
And Spring seems pressing on in Winter's stead!
These fair signs we see are not deceptive.
Experience has shown from year to year,
That Winter grows more mild. Rivers that once
Were frozen, so that heavy wagons crost
Secure as on a bridge, now freeze no more;
And countries that were buried deep with snow
Through all the year, and uninhabited,
Now yield the olive, and the purple grape.
Astronomers declare the equator's plane
Approaches by degrees the ecliptic's;
And, should they coincide, perpetual Spring
Would come. Pleased with the thought my fancy sees
The tropic's vegetation rise around!
Where now the spreading oak, the palm upsprings;
The apple for the olive is exchanged,
The golden orange through the dark leaves glows,
Where now the hardy pine alone will live.
For scraggy briar, the fragrant myrtle
By the roadside blooms. Delicate flowers,
That household care alone can now make live,
Bloom wild throughout the year; fearing no blast,
Or cruel frost to nip their tender leaves.
Thus over all the earth from month to month
Bland gales shall blow, and birds continual sing;
No sudden tempest lash the sea to foam,
Nor shall the earth with sudden tremor shake.
All nature then will be at peace, to which
E'en now by slow degrees she tends. Alas!
When Nature thus improves upon herself
By God's decree, that man should retrograde;
Unfit himself for that new earth and sky,
Which with revolving seasons hastens on.
Now fair his promise, and he seems to tend
Like nature to a new-born, heavenly spring
Of endless happiness, and peace, and love;
But soon his passions like a whirlwind rise,
Fierce hate and wrath bide the mild-beaming sun,
And snatch the pleasing prospect from our view,
And nought is left but hope to light our path.

January, 1848. J. V.

MISCELLANEOUS.

THE BAYOUS OF THE MISSISSIPPI.

[Concluded.]

The delta of the Mississippi is all of it elevated more or less above the Gulf on the south, and the bays or lakes on the east. At the same time it is much lower than the river at high water. From this formation result the two classes of bayous, which we are particularly to consider. These, as has already been stated, are of two kinds, to wit:

First, those which we have placed in the second class, or such as drain a peninsula or neck of land formed by the bends of the river. Bayou St. John is of this class and drains the neck of land on which are situated Carrollton, Lafayette, and New Orleans. And second, those placed in the third class, such as run out of the river, like the Lafourche and Plaquemine. The bayous of the river of which we treat, are far larger and more numerous than those of any other river in the world. They are anomalous in their nature. They carry water from the very brink of the river to a distance of ten, twenty, forty, or fifty miles, where they disgorge it into some bay or gulf, connected with the Gulf of Mexico.

The third class of bayous will first demand our attention. In order to have a clear idea of both these species of bayous, we must bear in mind that the river, through the whole of its delta, instead of being in a valley, is upon an eminence. From the mouth of the Red River to the Passes, the river is upon the summit of a ridge which diminishes in width and in elevation as we descend. To make this clear, we have only to state that at New Orleans the surface of the river at high water when it nearly attains the top of its artificial banks, is fourteen feet above the low water mark. At St. James, the rise is twenty feet, at Donaldsonville twenty-five feet, and at Plaquemine thirty-two feet. If we add to these measures the elevation of the river at low water above the Gulf, we shall have the height of the water in the spring freshets above the Gulf of Mexico. By this means we find that at high water the river at New Orleans is fifteen feet six inches above the waters of the Gulf, and at least thirty-five feet at Plaquemine. It thus appears that the rise in the Mississippi, in its delta is even greater than the rise of the Nile; for that, at Cairo, which is near the head of the delta, is only twenty-three feet, according to Humboldt, and twenty-four and a half according to Girard. Now, this ridge is not only much higher at the head of the delta than in the lower part, but it is also much wider; so that the declivity is nearly the same during the whole distance, and if there were a bayou parting from the bend in the lower limit of New Orleans, the current would have a rapidity greater than that of bayou Plaquemine, though the descent is not quite half so great.

There is one element more to be taken into the account in our consideration of this subject. It is this: the Mississippi, like all other rivers which run through alluvial districts, is serpentine in its course, but it is believed that this river is more regular in its bends than any other river of this class. From extensive observations, it may be laid down that the reaches are, on an average, five miles in length; that is, the distance from one point to its corresponding one, on the same side of the river, is ten miles. In some cases these distances are not more than seven miles, and in others they are twelve, but the regularity is remarkable. This regularity is so rarely departed from, that the Indians were accustomed to reckon distances by the number of bends.

Now, the bayous of the third class, the outlet bayous, invariably take their departure from the river in one of its bends. The bayous of the second class, on the other hand, start from a point of land. The former continue of the same width till they reach some larger bayou, or some bay into which they flow. In this uniformity of width they resemble the stream in which they originate. When left to themselves they have numerous branches of subordinate bayous; so that the Mississippi, from the head of the delta, is a mighty natural apparatus for irrigation. Fed by the never failing snows of the Rocky Mountains, this stupendous reservoir is constantly supplied, and when all the bayous were left open, it poured through them as through so many pipes, its fertilizing waters, and enriched every rood of land in the delta. At present, the branches of these bayous are filled up, as are most of the bayous themselves. But it is highly probable that every bend in the delta had formerly a bayou flowing out of it. The beds of some of these yet remain.

It is to be remarked of these outlet bayous, that they are nearly dry when the parent stream is at low water. They are but conduits to convey the surplus waters to the ocean. At the time of the periodical overflow they rush with the impetuosity of mountain torrents.

It will be readily perceived that this class of bayous are all but so many mouths of the parent stream, and should have been called *mouths*. This is the only proper term for them. It is greatly to be regretted that many of these mouths have been filled up. They were so many safety valves through which the river spent its destructive power. All serious evils might have been prevented by filling up their branches and making dikes or *levees* in the lowest place. These precautions would have been sufficient to prevent any breaches upon the plantations through which they flow, and would at the same time have kept the Mississippi from making breaches or *crevasses* upon its banks, in the period of high water. These bayous being natural and not artificial, it follows as a necessary consequence, that if they are filled up, the river must force other passages to supply their place. We have every reason to suppose that if the Lafourche and Plaquemine were stopped up, the *levees* in their neighborhood would have to be raised several inches to encounter the additional force. If all the bayous, on the other hand, had been left open, the *levees* might have been two or three feet lower without danger.

[From the Alliance & Visitor.]

ENGLISH LAKES.—WORDSWORTH.

We now began to feel the presence of the Lake Poets. We had reached at length a place which figures in their verse. Fine as the scenery was of itself, there was a still more potent charm in the atmosphere breathed over it from the lips of genius. And after all, say what you will of wild nature, the grandest mountain, not less than the sweetest valley, needs the help of some human history, the light of a human spirit, in order to excite the highest interest. Of *mere* scenery one is very soon tired. Though the rain had not entirely ceased, it was by no means a hindrance to our enjoyment of the scenery. They served as mantles to enhance the beauty of the Lake and its surrounding hills, "half concealing, half revealing."

But how shall I describe the impression made upon us: The Windermere, of which we had so often read and dreamed, was lying before us; and we were not disappointed. It was all that poetry had painted it. We wandered from point to point, and gazed and wandered, and gazed again.

Windermere, the most south easterly of this sisterhood of Lakes, is also the largest and the Queen of all. It length is eleven miles, north and south, and its width at no point more than a mile. Its surface is diversified by some ten islands which lie, as the poets would say, like emeralds on its almost breathing bosom. At Bowners, which is six miles up on the eastern side, the shores of the Lake contract so as to come very nearly within speaking distance of each other. At this narrowest point there is a ferry, by means of which men, cattle, and carriages, are conveyed easily and cheaply across.

The prevailing character of the scenery about this lake, it has been justly remarked, is that of soft and graceful beauty. The land on all sides swells up gently from the Lake. At least, this is true of the lower part of the Lake. Indeed, you get quite up to Ambleside before you begin to feel that the hills are looking down upon you.

Our little boat excursion from Bowners up to Ambleside, was one of those things the peculiar charm of which can never be described. There is on both sides of the lake a charming and endless variety of scenery. Up far away on the right, was the cottage of Prof. Wilson, scarcely to be seen for the trees that sheltered it. Lower down near Troutbeck, (Troutbook we should call it,) is Dove Nest Cottage, where Mrs. Hemans passed a summer once. And lower still, is the residence of the Bishop of Llandaff; a more stately mansion, but yet beautiful and home-like in its appearance.

Ambleside is a village of 1000 inhabitants, although there don't seem to be so many, the village is so nestled in among the hills. It is on the spot once occupied by a Roman Station. The remains of the Roman fortifications are still to be traced in a field near by, where also urns, coins and other relics are even to this day frequently dug up.

We are now fairly among the mountains; what are *called* mountains in England. Ambleside is nearly surrounded by them. The tallest is Wansfell Pike, which rises over the village to the height of 1590 feet. But the finest looking one of all is Loughsigg Fell, whose height is 1000 feet, and whose naked shoulder crowds hard down upon the little settlement. We passed close under it on our way to Rydal.

It was a mile and a quarter, they told us, to Royal Mount, the home of Wordsworth, whom we were going to see.

The first building that came in sight was the plain but stately mansion of Lady Fleming, standing in the midst of a beautiful park. Soon we saw the neat little Rydal church, with a cluster of cottages around and above, one of which we knew must be Wordsworth's.

Calling at a cottage near the wayside, below the church, we inquired of a woman who sat knitting in the door way, for some one to take a note up to Mr. Wordsworth for us. "Moggy, Moggy, dear," she cried, reaching her head out of the door, "can you run up to Mr. Wordsworth's, and take a note for these gentlemen?" Whereat a little girl, ten or twelve years old apparently, with bright black eyes, sweet, clear English face, and still sweeter voice, with a tin pail in her hand, down by the hedge across the road, just stooping to dip some water, turned and hastened over to go for us. It was little Margaret Stuart, God bless her. She was back in a few minutes with a note from Mr. Wordsworth, saying that he would "be pleased to see the two American gentlemen." The note was dressed in mourning; the occasion for which, we learned while waiting in the cottage for our little messenger to return. A daughter of the Poet, his only daughter, had come back to Rydal, only a few weeks before, to die in her father's arms. We found him, of course, in deep affliction, and apologized for the seeming intrusion upon his griefs. But he assured us that no apology was needed, and gave us at once the feeling that we were welcome.

Let me, however, at the outset say a word about Wordsworth's celebrated *cottage*. Let your readers imagine a nice, two story stone house, built in the easy cottage style, with small diamond-paned windows, that swing open on hinges like blinds, instead of being fastened in as our windows are, a house in the midst of trees and with vines creeping all around it, and they will have a picture of the rural home of the great rural Poet of England.

The parlor into which we were ushered by the maid-servant, who answered to the bell, was just what a Poet's parlor ought to be. Books, pictures, engravings and statuary filled up all the spaces between the different articles of furniture. The room seemed to be half study and half parlor; having neither the workshop appearance of the one, nor the over tidy stiffness of the other. In a moment or two, the door opened, and in walked the great Poet Laureate of England. We beheld a somewhat tall, spare, plain, Roman nosed, large-mouthed, almost severe looking man, with a strong, clear, decided voice, and the manners of a high bred, accomplished gentleman. He wore a dark blue broadcloth frock-coat, and his dress throughout, even to his vest, was of the same material. His shoes and white stockings I also remember, from the fact that we observed a slightly swollen and gouty appearance about his ankles. But his step was firm, and his figure erect. That sleepy looking engraving in the American edition of his Works, resembles the real man in scarcely a single feature. Indeed, his face is leaner and more pointed than in any engraving I have ever met with. Inman, the American, is the only artist who has done him justice in this respect. Wordsworth himself, though he praises Inman and keeps the portrait hanging in his parlor, seems to have the feeling that it is not quite *ideal* enough. Washington Allston should have painted him. Then we might have had both the Poet and the Man.

Wordsworth talked like a large minded, well read, sensible and keen-eyed man of the world; a man of very decided opinions, with a very decided way of expressing them. Men and things, institutions and events, not books, seemed to be his favorite subjects of conversation. And as to Poets, he scarcely mentioned the name of one during our whole interview. Nor did he make the slightest allusion to any poem of his own.

The Poet appeared only when he spoke of the Lake scenery; or better still, when he alluded, as he did twice, to the daughter he had lately buried. When speaking of his affliction, his language was not merely the language of a father's sorrow; it was sorrow turned to music. His heart seem broken when he thought of his loss, and a tear would come in his eye. But only for a moment. He would rally again immediately and talk on as vigorously as before.

America and American institutions, of course, came into the conversation. He spoke of slavery, as every Christian man ought to speak of it, but not in that ungenerous and offensive tone so apt to be indulged in by Englishmen when discussing this vexed question. He seemed to appreciate, as very few of his countrymen appear to, the reserved rights of the individual states in this matter. He thought, however, that elements heterogeneous, and hostile even, as now compose our Union, could not hold together much longer. He said there were two or three sorts of States now in our confederacy, and that they must eventually be parted off into as many nations. The same thought which Coleridge expressed many years ago.

He talked also very freely about individuals, their politics, their character, &c.; spoke of Webster, whom he met in London, of Everett, of William H. Prescott, the historian, and of several others both in public and in private life. In short, on every point that came up he spoke entirely without reserve and without circumlocution, saying just what he thought, in the plainest possible terms. He uses the Queen's English like a perfect master of its strength.

Seeing us move as to leave, he invited us to go over his grounds. Though not extensive, they are very tastefully laid out; betraying the Poet at every turn. He took us to the point from which he had Inman sketch Rydal Lake, and then to the point from which both Rydal and Windermere may be seen at once, the former lying close to your feet on the right, and the latter stretching far away into the distance on your left. Here in talking about the Lake scenery, he remarked that the *habitable* character of the region was one of its leading charms. It was not the mere scenery that interested him, but the human life that was mingled up with it in so many smiling cottages. He spoke of Grasmere, where he once lived, on our way to which he told us we should pass the house of Hartley Coleridge. And in this connection he spoke of Hartley's father; the only mention he made of him. Southey's name was not mentioned by him at all. Finally, he took us to the green mound in front of his house, which Mrs. Heman's has so well described, pointing out to us what he considered the chief beauties of the landscape.

The spot he occupies is one of rare advantages in the way of scenery. His house is on the spur of a hill, from which he looks down on Windermere, and can see nearly its whole expanse.

Before parting, he inquired our plans for the winter, and had a little advice to give us in regard to the places we ought to see. He seemed so willing to detain us, that we staid much longer than we intended. Last of all, he plucked a flower for me, that was growing near his door, and then accompanied us to the gate, calling our attention to the holly that we passed, wished us a happy and profitable winter upon the continent, gave us his hand, and bade us a hearty English good bye.

AMIABLE SUPERSTITIONS.

If, friend reader, thou can'st find a better name for a class of feelings which no one is without, and which I have designed as above, I shall be content to adopt it forthwith. I am hardly satisfied with it myself, but took it for want of a better. Most will think that there is little about superstition of any kind which deserves the name of amiable; but to me, it appears otherwise, and it may also to thee.

Has it ever occurred to thee, that there is no one who is without a touch of superstition in his nature? Nay—start not,—deny it not—toss not thy head so scornfully. I tell thee that every one, and thou among the number, is superstitious in his own way. I have met with many who have stoutly denied the possibility of such a thing in connection with themselves; but I was never with any individual for any considerable length of time, who did not afford me the best evidence of the truth of my assertion. Many have gone on for years without suspecting the existence of a feeling of this sort in themselves, but some circumstance has occurred which has served to develope what was latent in them.

I see not why any one should be ashamed to own a thing of this kind. For my own part, I am free to confess it in myself. To tell the truth, I would rather see the new moon over my right shoulder than over my left. You laugh, but I care not. I can give no good reason for my preference. My understanding says, "this is very foolish." But notwithstanding, the preference remains. I cannot tell why, but I always feel an ugly forboding when I hear a dog howl, especially in the night. Are misfortunes indicated through the howling of dogs? No. Are there any spirits, black, white, or grey, who hold any special communication with this beast? No. Is there the least reason for supposing that the howl of this creature is in any way connected with what is to come, good or bad? Not the least. Why forebode then? I know not. There are some feelings, reader, as thou well knowest, which will render no account of themselves whatever, when interrogated. You may laugh at them, you may frown at them, you may reason at them, but they will not be laughed, nor frowned, nor reasoned away. They will maintain their abode within us, and make good all the place which they claim as their own, though reason bring all his artillery to bear against them, and ridicule ply them ever so sharply with his small arms.

If you have never discovered any thing like superstition in yourself, it is, I verily believe, because the circumstances adapted to bring it forth, have not as yet occurred, and not because you had none in your nature. It may lie within you deep and undeveloped, like a frog in the heart of a rock, until light and air shall act upon the vitality which had laid dormant for a thousand years.

When your mind has been somewhat agitated by a sense of impending danger, or engaged in the prosecution of some important schemes, have you never caught yourself interpreting the sights and sounds of nature, and endeavoring to draw from them some *omen* favorable to your projects? Have you not felt rather better after dreaming of accomplishing what your heart was set upon, and has there not existed something of a disposition to prognosticate success? Be shrew me, reader, if thou dost not know something about this. It begins with our beginning,—it appears without any effort at concealment in honest, innocent childhood, and it clings to us even to the very grave. When we were young, we threw up straws, to find our lost toys, we rejoiced not a little when we came upon a clover-four, we were rather pleased with a fall up stairs, and a favorable dream would inspire us with delight and confidence. We are but grown up children; and, although a little more secret and less noisy about it, we still throw up our straws, search for clover-fours, fall up stairs with pleasure, and think overmuch on some of our dreams.

There is something rather pleasant to me in these little superstitions, which cling to us all, and something it may be not without its benefit. I should not like to be divested of them if I could be, and I am sure that I would not choose a man for my friend, who should be destitute of them. What are they after all, but an acknowledgement within us, of the being of God, of an overruling providence, and of an invisible world. I go for the doctrine of innate ideas, so far as to think that a belief in these objects is born in us. A man can as soon root up these from his mind, as the superstitions whereof I speak; for the latter rest upon the former. I do not believe that a man ever succeeded in divesting himself of them any more than did Pyrro, Hume and Berkely, in divesting themselves of a belief in the existence of a material world. They did really believe, notwithstanding all their philosophy.

The tendency of these superstitions is I think, on the whole, good, rather than evil. If they render us sometimes, a little ridiculous to ourselves and to others, if they are occasionally a source of anxiety, they also afford us some enjoyment, and in not a few instances, may deter us from wrong. I have known those, who, but for these little superstitions, would have committed acts which in all probability they would have deeply regretted. We owe something to this class of sentiments. I think none the less of a man who is influenced to some extent by them. I shall not call him a fool, though he may exhibit some preferences for which he may find it difficult to account. [Israel Olden, in the Christian Watchman.

ODDITIES OF GREAT MEN.

The greatest men are often affected by the most trivial circumstances, which have no apparent connection with the effects they produce. An old gentleman felt secure against the cramp when he placed his shoes, on going to bed, so that the right shoe was on the left of the left shoe, and the toe of the right next to the heel of the left. If he did not bring the right shoe round the other side in that way, he was liable to the cramp.

Dr. Johnson put one foot on each stone of the pavement; if he failed, he felt certain the day would be unlucky. Buffon, the celebrated naturalist, never wrote but in full dress. Dr. Routh of Oxford, studied in full canonicals. An eminent writer can never compose without his slippers on. A celebrated preacher of the last century, could never make a sermon with his gaiters on. A great German scholar writes with his braces off. Reiseg, the German critic wrote his commentaries on Sophocles with a pot of porter by his side. Schlegel lectured, at the age of twenty-two, extempore, in latin, with his snuff-box in his hand; without it he could not go on.

A PLEASANT SURPRISE. A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men whom it was his office to instruct.

While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path, which they supposed to belong to a poor man who was at work in the field close by, and who had nearly finished his day's work.

The young student turned to the professor, saying, "Let us play the man a trick: we will hide his shoes, and conceal ourselves behind these bushes, and watch to see his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must not be considered as encouragers in want of decided poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe, and then we will hide ourselves."

The student did so, and then placed himself, with the professor, behind the bushes close by, through which they could easily watch the laborer, and see whatever of wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path, where he had left his coat and shoes. While he put on the coat, he slipped one foot into one of his shoes; but feeling something hard, he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance: he gazed upon the dollar, turned it around, and looked again and again; then he looked round him on all sides, but could see no one. Now he put the money in his pocket, and proceeded to put on the other shoe; but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven and uttered aloud a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick?"

"O, dearest sir," answered the youth, "you have taught me a lesson that I will never forget. I feel now the truth of the words which I never before understood, "it is better to give than to receive."

We should never approach the poor but with the wish to do them good.

DISCHARGED CONVICTS. The Agent for discharged convicts reports to the Governor and Council, that in the seven months from March to October last, forty-five convicts were discharged from Prison; thirty-one applied to the Agent for assistance. Of these he says:—

Employment at stone work was procured for eight, seven went to some mechanical work, four went to sea, one into a woollen factory, one opened a medical office in the city, one worked in a livery stable, one at the confectionary business, one went to the eye and ear infirmary, and seven went to their friends.

Of the whole number discharged, twenty-three have continued to do well, as far as yet known, and some of them from the testimony of employers and others, are known to be doing remarkably well—Two are now doing well, but who, in all things have not conducted with strict propriety. With respect to thirteen, nothing is known against them. Of the seven remaining, one has been returned to Prison, one fined for larceny, one is under arrest, one sent to the House of Correction for drunkenness, one absconded charged with theft, and the condition of two is unknown.

Besides these, assistance has been afforded to eleven formerly in Prison at Charlestown, two from Connecticut, two from New York, and four from other prisons, all of whom are supposed to have done well. "The Agent has received visits from many of them, who behave well, and manifest their gratitude for the kind treatment to them. One who had been in Prison thirty-one years, under seven different wardens, said until the last time he came out a friendly hand had never been extended to him. [Whig.

GEN. TAYLOR. The following incident is narrated of Gen. Taylor by Mr. Reid:

Calling on the commanding general soon after our recovery, to ascertain the chances of transportation, he remarked after some pleasant conversation, that he was perfectly deluged with letters, and that much of his time was occupied in making replies. "And, sir," said Gen. Taylor, smiling, as he handed us two letters, "to show you the diversity of subjects that I am called upon to respond to, you may look at these." One of the letters was from a boy, 14 years of age, giving a short history of himself and family, and who desired to enlist in the service, and had written to the general to ask his advice on the subject. The other was from an Irish woman, who wanted to know if her son Mike was kill-d, as she had not heard from him since the late battle. We feel certain that such letters would not have received attention at Washington, but both were answered by the general, carrying out the maxim that *nothing is beneath the attention of a great man;* and we left him impressed with the goodness of his heart.

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